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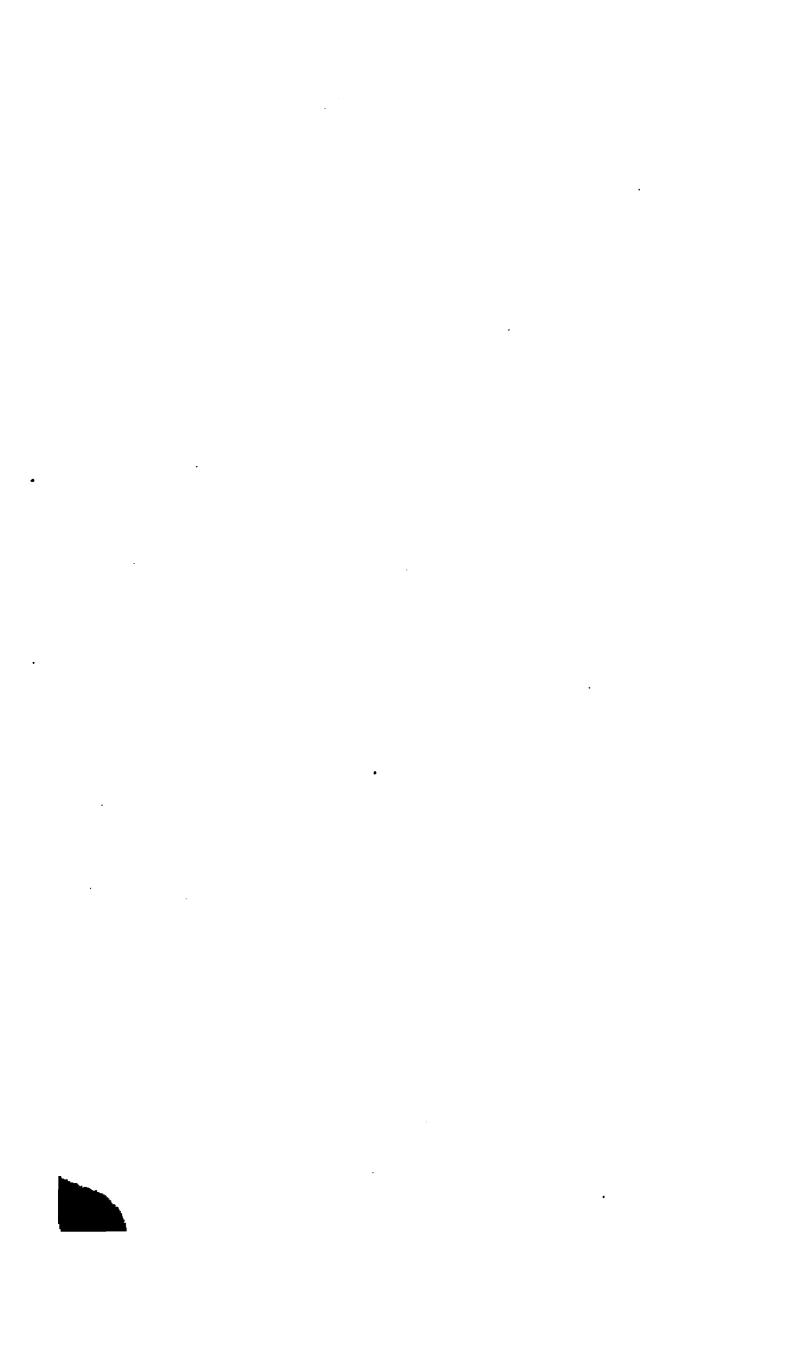
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# The Pilot for 1874.

The Largest Catholic Circulation in the World.

I WO SPLENDID CHROMOS.

# Scotched but



Not Killed.

DURING the past year, despite the ravages of fire, which three times destroyed our establishment, the readers of The Pilot will acknowledge that they have every week received a splendid paper, filled with the latest news from all parts of the world. Owing to the fine support we have received from the Catholic reading public, we have been enabled to raise to excellence every department of THE PILOT'S organization.

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are posted in all the great cities of Europe and America. They are trained and able writers, and they know that we only want the latest and most reliable news. We have regular correspondents now in Rome, Paris, Dublin, Cork, Galway, London, Toronto, New York, and Chicago. Besides these, we have numerous letters from occasional correspondents travelling in various countries. Wherever great events are occurring, there we shall have a member of our staff.

#### Our Irish News.

Besides our Irish Correspondence we take a Complete Weekly Summary of News from the papers of Ireland, so that it is not possible for any event of interest to pass unnoticed.

## Our Catholic News

is condensed by a competent hand from the Catholic papers of the world, and gives a weekly resume of Seneral Religious News.

# : ...: Our Foreign News

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#### PATRICK DONALIOE,

THE PILOT OFFICE, Boston, Mass.

# ILLUSARAMED

# LATHOLIC LAMILY LMANAC

FOR THE

# UNITED STATES,

for the Hear of our Sord

1874.

CALCULATED FOR DIFFERENT PARALLELS OF LATITUDE,

AND ADAPTED FOR

USE THROUGHOUT THE COUNTRY

New York:

THE CATHOLIC PUBLICATION SOCIETY,

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St. Louis, Mo.:
THE ST. LOUIS BOOK AND NEWS COMPANY.

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Entered according to Act of Congress, in the year 1873, by LAWRENCE KEHOE,

#### ECLIPSES.

There will be four colleges and a transit of Venus this year, as follows:

I. A Total Eclipse of the Sun, April 16. Invisible in North America.

II. A Partial Eclipse of the Moon, May 1 Invisible in the United States.

III. An Annular Eclipse of the Sun, October 10. Invisible in America.

IV A Total Eclipse of the Moon, October 24 in the evening, and morning of the s5th. Visible throughout America. See the following table:

		_							
PLACES.	Heglns morning 25th.	Total.	End of Total	End.	PLACES.	Begins evening 24th.	Toll.	End of Tutal,	End mo.25th
	нм	H M.	H. M	н. м		H.M.	н.м.	H.M	H. 5
Portland	1 1	2 10	2 52	4 12	Chicago	11 52	1 10	2 43	3 2
Boston	0 58	2 16	2 40	4 8	Madison, Wis	11 45	2 3	1 3ď	2 55
Providence	0.46	2 14	2 47	4 6	Indianapolis.	11 58	2 16	1 49	3 8
New Haven	0 50	2 8	2 45	4 0	Springfield, Id.	11 44	1 9	1 35	2 54
New York	0.45	2 4	2 37	3 56	St Louis	35 41	0 59	1 32	2 5%
Albany	0 47	2 5	2 38	3 57	Nastiville	11 55	1 13	Y 46	3 5
Watertow 1, N.Y.					Montgomery	II 57	1 15	I 48	3 7
Rochester	0 31	1 49	2 22	3 4T	Jackson, Miss	XI 43	10	I 33	2 52
Toronto .	D 25	1 43	3 16	3 33	Mobile	TT 49	1 7	I 40	2 59
Buffalo	0 27	I 45	2 78	3 37	New Orleans	11 42	1 0	I 33	2 53
Philadelphia	0.41	1 59	2 33	3 51	Little Rock	11 33	0 51	E 24	3 43
Treaton	0 44	2 2	2 35	3 54	Jefferson City .	11 33	0 51	E 24	2 43
Pittsburg	0.33	1 40	2 13		Des Moines	12 28	0 46	1 19	2 33
Washington	0 34	1 52	2 25	3 44	St Paul .	31 30	0 48	1 21	2 40
Hat more	-0-36	I 54	2 27	3 46	Topeka	11 19	0 37	I IO	2 20
Richmond	O 33	1 51	2 24	M 140	Austin	12 31	0 20	I 2	2 21
Raleigh	0 27	1 45	2 18	2 .4	Omaha	XI 28	0 36	I 9	2 23
Charleston	0 23	I 41	2 14	3 33	Denver City	10 42	0 0	o 33	1 53
Augusta, Ga	Φ T 5	I 33	2 6	3 25	Salt Lake City	10 14	11 32	0 5	1 24
Cleve and, O	0 15	I 44	2 6	3 25	Carson C , Nev	9 43	II I	## 34	0.53
Frankfort, Ky.,	0 4	7 22	<b>1</b> 55	3 14	Sacramento	9 36	10 54	II 27	0 40
Cincinnati	9.4	I 23	I 55	3 14	San Francisco	9 33	10 21	17 24	0 43
Detroit	011	t 23	2 1	3 20	Salem, Or	9 30	to 48	11 21	0 40
Tallahassee,	0 4	I 22	2 55	3 14	Port and, Or	9 32	10 50	1r 23	0 42
Erie, Pa	0 22	1 50	21 14	3 42	Nee-Ah, Or .	9 24	10 42	IE 15	0 34
	!								

V A Transit of Venus over the Sun's disc, December 8. Invisible in America. Visible in Asia Australia, East Indies, and part of Africa.

#### MORNING STARS.

Venus until February 23. Mars after July 5. Jupiter after October 5. Saturn from January 24 to May 4.

#### EVENING STARS.

Venus from February 23 to December 5. Mars until July 5. Jupiter until October 5. Saturn until January 24, and after May 4.

#### PLACES OF THE PLANETS.

TIME.		Jan.	Feb.	Mur	Apr	May	June	July	Aug	Sept.	Oct.	Nov	Dec
First Sunday Second " Third " Fourth " Fifth	or to M or to	# ## ## 13	+5 ※ 啦 13	お米買りの	* ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° ° °	\$ 8 Q Q Q	8 11 11 11	S T T T T	000000	म्यू १ म्यू १	# A T S	π π τ τ τ τ	1) 1)

#### PLANETS PRIGHTEST.

Mercury, February 27, January 23, and October 21, setting then after the Sun; also April 18, August 16, and December 5, rising then before the Sun. Venus, November 2. Mars, not this year. Jupiter, March 17. Saturn, August 3.

# THE TRANSIT OF YENUS, DEC. 8, 1874.

THE year 1874 is one of unusual interest in the astronomical world, on account of the occurrence of a phenomenon which is extremely rare, happening only twice (at an interval of eight years) after the lapse of more than a century. The last pair of transits of Venus were in 1761 and 1769; eight years after this one, there will be another, in 1882.

What is a transit of Venus? simply the coming of this planet so near to the line joining the centre of the earth with that of the that we see it on the sun's disk. It is just like an eclipse of the sun by the moon, except that in this case the planet, instead of being large enough to hide the sun entirely from view, as the moon does, is so small that its crossing over the sun's disk would hardly be noticed without a telescope. And even with a telescope the planet presents no extraordinary appearance. It is simply a round black spot on an intensely brilliant background. But the sun has spots of its own all the time on its surface; so that this even is nothing in itself interesting or extraordinary to the astronomer. What, then, is the interest of a transit of Venus? It is that it gives us a measure of the distance of the sun. It tells us how many diameters of our earth (or miles, which comes to the same, since we know the earth's diameter in miles) would bridge over the enormous interval which separates us from the central orb.

But how does it do this? In a very simple way. To understand it sufficiently for general purposes, we have only to try a very simple experiment. Let us take any two objects on a line with our eye; one pretty near, the other a good deal further off. The near one represents

Venus, the far-off one the sun. Now let us shift our place a little to one side. The two objects will shift their places with regard to each other. The near one will seem to move in the opposite direction to that in which we have moved. But the amount that it will seem to move for a foot, for instance, of movement on our part will be different according to the distance of the objects from our eye: so that, by measuring this amount which the objects seem to move with regard to each other, we can tell how far off they are; always supposing that we know how many times one is further than the other. This last we do know in the case of Venus and the sun; I will not stop to explain how; but we do not know precisely how many diameters of the earth the distance of either of them is.

What, then, do astronomers do in case of a transit of Venus? One goes to one end of the earth, the other to the other, and each observes on what part of the sun's disk the planet crosses. Then they come home and compare notes, and see how much their difference of position has shifted the position of the planet with regard to the sun. And that gives them what they want.

This transit will not be visible in America. It will be seen principally in Asia and Australia. The governments of Europe, and also our own, have already begun to provide for expeditions to the other side of the earth, to make the observations. The result of their labors, even should it be cloudy at some places, will probably improve our knowledge of the sun's distance; but if less is gained than should be, there is another chance in 1882.

# THE FOUR SEASONS.

```
D. H. M.
                                                                   M.
Winter begins, 1873, December 21, o
                                       24 ev., and lasts....89
                1874, March
                                20, 1 30 CV.,
Spring
                                                       ....92 20
                                                   66
           66
Summer
                1874, June
                                21, 10
                                        o mo.,
                                                       ....93
           66
                                                   "
Autumn
                1874, September 23, o 15 mo.,
                                                       ....89
                                                                  59
                 1874, December 21, 6 14 ev. Trop. year, 365
Winter
```

## DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses belonging to the Provinces of New Orleans and of St. Louis.

On days of obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

# FASTING PAYS OF OBLIGATION,

All the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is never a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are not fasting days of obligation.]

# ABSTINENCE DAYS.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

# CYCLES OF JIME AND CHURCH DAYS.

Septuagesima Sund., Feb. 1	Easter SundayApr. 5	Dominical Letter D
	Low Sunday " 12	
	Rogation SundayMay 10	
	Ascension Day " 14	
Quadragesima Sund., " 22		Roman Indiction 2
Mid-Lent Sunday Mar. 15	Trinity Sunday " 31	Julian Period6587
Palm Sunday " 29	Corpus ChristiJune 4	Dionysian Period 203
	Advent Sunday Nov. 20	

# POSTAGE.—SEPTEMBER 1, 1873.

#### Letters.

Postal Cards, one cent each.

Letters go to any part of the United States for three cents per half ounce, if prepaid.

Unpaid letters are sent to the Dead Letter Office at Washington.

Letters weighing over half an ounce, and prepaid a single rate, are forwarded to their destination, and the balance due collected on delivery.

City letters must be prepaid, two cents

per half ounce.

Letters not called for (if prepaid) will be returned to the writer at his or her request without additional rostage.

#### Books.

Postage on books, not exceeding two ounces in weight, 2 cents Each additional two ounces, or fraction thereof, 2 cents Newspapers.

Newspapers sent from the office of publication may be prepaid at the following rates, quarterly:

Dailies, 7 times a week, . 35 cents per qr. Dailies, 6 times a week, . 30 cents per qr. Weeklies, 5 cents per qr. Monthlies (for every 4

or fraction ounces.

thereof). 3 cents per qr. Quarterlies, 1 cent per qr.

#### . Miscellaneous Matter

On unsealed circulars, maps, prints, engravings, music, cards, photographs, types, cuttings, roots, seeds, etc., on one package to one address, prepaid, not exceeding two ounces, I cent; over two and not exceeding four ounces, 2 cents; and z cent for every additional ounce or fraction thereof.

#### Money Orders.

Money can be sent to any part of the country with absolute safety, by obtaining a Money Order. The fees are:

On not less than \$1 and not over \$20,

10 cents.

Over \$20 and not exceeding \$50, 25

No order issued for less than Er or more than \$50.

#### Post Ilems.

IT costs 15 cents extra, besides the regular postage, to register a letter, and all postmasters are obliged, when required, to register a letter.

Internal Revenue Stamps cannot be

used to pay postage.
Stamps cut from Stamped Envelopes are not allowed to be placed upon other letters.

No article contained in glass can be sent by mail to Great Britain and Ireland.

The revised rates of foreign postage as in force Sept. 1, 1873:

TO GREAT BRITAIN AND IRELAND.

. 6 cents per half cz. Letters, Newspapers, . 2 cents each. Magazines, . 2 cents per 4 ounces. Books, . 6 cents per 4 ounces. . 8 cents per 4 ounces. Samples,.

Countries.	Letters.	Newspapers, if not over 4 oz, prepayment compulsory.	Books, Packets, Prints, l'atterns or Samples, pre- payment com- pulsory.
	Cts.	Cts.	Cts.
Aspinwall and Panama, half ounce, Austria via North German Union, half	ro	2	2 for 2 oz.
ounce,	6	3	6 " 4 cz.
Austria (closed mail) via England,	7	4	8 '4 0Z. 8 '4 0Z.
Brazil, half ounce,	15	3	
Buenos Ayres, half ounce,	15 18	4	10 " 4 OZ.
Canada and British Provinces, half ounce	6	1 for 2 oz.	2 ° 20%.
Chili and Peru via Panama, half ounce, .	22	1 4	10 " 4 OZ.
China via North German Union, direct,			
half ounce,	23	12	15 " 4 CZ.
Cuba, half ounce,	10	2	2 " 2 CZ.
France, half ounce	CI	2	2 " 2 CZ.
Germany via North German Union.	•		
half ounce	6	3	6 " 4 CZ.
Germany (closed mail) via England,	1	ļ	
half ounce,	7	4	8 " 4 oz.
Italy via Bremen, half cunce,	II	7	11 " 4 OZ.
Italy (closed mail) via England, half			
ounce,	10	4	8 " 4 OZ.
Spain (closed mail) via England,	12	7	11 " 4 OZ. 8 " 4 OZ.
Switzerland, by British mail, half ounce,	10	4	8 " 4 oz.

## CHRONOLOGY OF SOME JMPORTANT JNVENTIONS, ETC.

MAPS, globes, and dials were first invented by Anaximander, in the sixth century before the Christian era. They were first brought into England by Barthelomew Columbus, in 1489.

Comedy and tragedy were first exhilited at Athens, 562 B.C.

Plays were first acted at Rome, 239 B.C. The first public library was founded at Athens, 526 B.C.

The first public library was founded at Rome, 167 B.C.

The first public library was founded at Alexandria, 284 A.D.

Paper was invented in China, 170 E.C.

The calendar was reformed by Julius Cæsar, 45 B.C.

Insurance on ships and merchandise first made in A.D. 43.

Saddles came into use in the fourth century.

Horse-shoes made of iron were first used in A.D. 481.

Stirrups were not made till a century later.

Manufacture of silk brought from India into Europe, 551 A.D.

Stone buildings and glass introduced into England, 674 A.D.

Pens first made of quills, A.D. 635.

Pleadings in courts of judicature introduced, A.D. 788.

The figures of arithmetic brought into Europe by the Saracens, A.D. 991.

Paper of cotton rags invented towards the close of the tenth century.

Paper made of linen in 1300.

The degree of Doctor first conferred in Europe, at Bologna, in 1130; in England, 1208.

The first regular bank was established at Venice in 1157. The bank of Genoa was established in 1407; that of Amsterdam in 1608; England, 1694.

Astronomy and geometry brought into England, 1220.

Linen first made in England, 1253. Spectacles invented, 1280.

The art of weaving introduced into England, 1330.

Musical notes, as used, invented 1380. Gunpowder invented at the city of Cologne, by Schwartz, 1320-40.

Cannon first used at the siege of Algeziras, 1342.

Muskets in use, 1370.

Pistols in use, 1544.

Printing invented at Mentz, by Gutenberg, 1450.

Printing introduced into England, 1471. Post-offices established in France, 1464; in England, 1581; in Germany, 1641.

Turkeys and chocolate introduced into England from America in 1529.

Tobacco introduced into France by Nicot, 1560.

First coach made in England, 1564.

Clocks first made in England, 1568.

Potatces first introduced into Ireland in 1586.

The circulation of the blood discovered by Harvey, 1619.

# Intemperance Statistics of the United States.

Number of liquor distille-	
ries	29,000
Gallons annually distilled	72,500,000
Persons employed	270,000
Number of liquor-shops	130,000
Persons employed	300,000
Annual cost of liquors con-	
sumed	\$1,000,000,000
The courts and jails rum re-	
quires, cost	\$1,000,000

Rum costs	\$35,000,000
Rum-sickness costs	\$10,000,000
Number sent to prison	200,000
Number die drunkards	80,000
Internal Revenue from dis-	
tilled spirits	\$55,000,000
Internal Revenue from fer-	
mented liquors	\$6,000,000
Capital invested in manu-	
facture of malt liquors	\$57,000,000

# GOLD AND SILVER COINS OF THE WORLD.

THE following tables were prepared by the Director of the United States M in accordance with an act of Congress. They show the value of gold and, silv coins throughout the world in American gold:

#### SILVER COINS. GOLD COINS. VALUE. COUNTRY. DENOMINATIONS. DENOMINATIONS. COUNTRY. Australia.. Pound of 1852. .... \$5 32.37 Austria.... Old Rix Dollar..... \$1 02 Sovereign, 1855-60. 4 85.58 Austria... Ducat. ... 2 28.28 Souverain. ... 6 75.35 .... Old Scudo..... .... Florin before 1858... 51 .... New Florin...... 48 ... New Union Crown [assumed] . . . . 664 19 Belgium... Twenty-five Francs 4 72.03 .... New Union Dollar.. 73 .... Maria Theresa Dol-Belgium... Five Francs..... 98 Bolivia.... Doubloon...... 15 59.25 Brazil..... Twenty Milreis.... 10 90.57 C. America Two Escudos..... 3 08.75 Bolivia.... New Dollar..... **7**9 .... Halt Dollar ..... 39 Chili Old Doubloon 15 59 26 Ten Pesos 9 15 35 Danmark Ten Thaler 7 90.01 Ecuador Four Escudos 7 55.46 Brazil..... Doub. Milreis...... Canada.... Twenty Cents..... 1 02 31 C. America Dollar ..... I QC Chili. ..... Old Dollar...... I of New Dollar Denmark Two Rigsdaler England Shilling, new Shilling, average France Five Franc Germ'ny, N Thaler, before 1857 New Thaler Germany S Florin before 1857 England.. Pound or Sovereign, 30 4 86.34 new ..... I 10 ... Pound or Sovereign, 22 France.... Twenty Francs, new Twenty Francs, ave-4 84.92 22 3 85.83 **9**8 72 3 84.69 72 Germany, S Florin, before 1857... New Florin [as'm'd] 7 90.01 41 7 97.07 6 64.20 Krone [crown]..... Greece.... Five Drachms..... Hindostan.. Rupee..... 46 Japan..... Itzebu..... 37 ..... New Itzebu...... 33 1 of Mexico.... Dollar, new. ..... .... Dollar, average..... I of Naples ... Scudo.. 95 Netherl'ds. 21/2 Guild ..... I O: N. Granada Dollar of 1857... 97 Norway ... Specie Daler ..... I IC Peru..... Old Dollar..... 1 06 Dollar of 1858...... Half Dollar, 1835-38. Prussia .... Thaler, before 1857... New Thaler.... old Doubloon, Po-... 15 61.06 38 72 payan.... 15 37.75 Ten Pesos, new .... 9 67.51 Rome..... Scudo..... 05 Peru..... Old Doubloon..... 15 55.67 Portugal... Gold Crown...... 5 80.66 Prussia.... New Union Crown Russia.... Rouble.... 79 Sardinia... Five Lire..... Spain..... N. Pistareen... Sweden... Rix Dollar.... 80 2C [assumed] ..... 6 64.19 III Switzerland Two Francs..... Rome..... 2½ Scudi, new..... 2 60.47 39 Russia... Five Roubles..... Spain.... One Hundred Reals. Eighty Reals..... Tunis .... Five Piastres.... Turkey.... Twenty Piastres... Tuscany... Florin..... 62 3 97.64 4 96.39 3 86.44 86 27 Sweden Ducat. 2 23.72 Tunis.' Twenty-five Piastres 2 99.54 Turkey One H'dred Piastres 4 36.93 Tuscany Sequin 2 31.29

On the whole globe, at least ninety million people speak the English languag about seventy-five millions German, fifty-five millions speak Spanish, and only for five millions speak the French language. These matters of fact may serve to remoure opinions.

# STATISTICS OF THE JRISH COUNTIES.

The following table, which only gives the emigration from each county in Ireland from May 1, 1851, to December 31, 1871, inclusive, shows the number of emigrants to have been nearly 2 000,000 (or, on an average, 100,000 persons annually), of whom 987.001 were females. This includes 110,314 persons whose counties of birth in Ireland were not stated, and 24,834 persons not born in Ireland.

Counties.	Popula- tion.	Extent in Acres.	Valuation.	Emi- grants.	Poor- Rates.	No. of Paupers
Leinster.	1871.	1871.		1851-1871.	1871.	1871.
Carlow	51,472	221,342	£150,036	16,972	£9,223	3,815
Dublin	405,625	226,414	1,219,386	58,771	98,898	24.485
Kildare	84,198	418,436	375,748	20,470	19,324	7,232
K.lkenny	109.302	509,732	317,185	47,149	26,573	10,026
King's	75,781	493 985	280,767	34,248	14,477	5,258
Longford	64,408	269,409	206,690	29,559	13,513	4,964
Louth	84.198	201,722	323.933	28,256	21,538	16,243
Meath	94,480	580,083	470,025	40,556	23,082	12,180
Queen's	77.071	424,854	209,039	30.537	14,591	4,415
Westmeath	78,416	453,468	298,591	30,553	14,951	4.892
Wexford	132,506	576,588	400,428	44.797	27,660	9,874
Wicklow	78,509	500,178	251,669	17,104	16,175	6,439
Munster.	1,335,966	4,876,211	4 503,527	398,975	300,005	109,823
Clare	147,994	827,994	285,086	82,768	28,054	6,928
Cork	339,766 176,280	809,399	1,222,995	270,075	98,486	31 538
Kerry	196 014	1,185,917	276,232	96.563	25,809	5,828
Limerick	191,313	681,112	533,157	109,969	47,676	17,155
Tipperary, N. R	92,886	524,920	756,348	130,991	40.470	16.357
Tipperary, S. R	123,324	536,811		130,991	49,410	
Waterford	122,825	461,553	286,574	59.305	26,534	10,316
Connaught.	1,390,402	6,067,990	3,360,392	749,671	275.969	88,116
Galway	248,257	1,566,354	478,677	91,793	32,115	8,629
Leitrim	95,324	392.363	130,934	31,762	9 205	2,525
Mayo	245 855	1.363,882	309,770	58,908	22.543	5,483
Roscommon	141,246	607,691	259,502	50,492	18,075	4,617
Sligo	115,311	461,753	174,727	26,264	9,909	2,306
Ulster.	845,993	4,392,043	1,353,610	259,219	91,848	23,560
Antrim	419,782	761.803	1,168,352	139,960	64,609	22,257
Armagh	179,702	328,076	342,259	48,962	11,021	4,266
Cavan	140,555	477,360	262.605	60,851	12,306	3,794
Donegal	217,992	1,193.443	244.959	51,650	16,627	2,932
Down	277.775	612,495	666,556	80,174	25,303	10,262
Fermanagh	92,688	457 287	211,452	29.008	7,908	2,080
Londonderry	173,932	522 350	404,295	46,559	16,264	5,522
Monaghan	112,785	319,757	275,076	43,042	10,012	3,341
Tyrone	215,688	806,296	446,308	66,109	18,267	6 470
	1,830,398	5.478,867	4,021,864	566,315	172,313	60,993
Total, IRELAND	5,402,759	20,815,111	£13,239,393	1.974,180	840,134	282,492

The total number of families in Greece is 327,809. The largest city is Athens, which has 44,510 inhabitants. Then come Hermopolis, on the Island of Syra, with 20,276; Patras, with 19,641; Zante, with 17,516; and Corfu, with 15,452. Among the smaller towns we find Sparta, with a population of 2,699.



	моо	N'S P	- HASES		BOST	ON.	N, YORK	WAS	H'T'N.	CHAR	L'N. C	RICAGO.	
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	i	
Day of	Day of Week.	CALENDAR.
1	Thursday	CIRCUMCISION OF OUR LORD. Holyday of Obligation. Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
Q	Friday	Octave of St. Stephen.
	Saturday	Octave of St. John. Archbishop Hughes died, 1864.
	SUNDAY	Octave of Holy Innocents. Less. Apoc. xiv. 1-5; Gosp. Matt. ii.
_	JONDAI	13-18. Mother Seton died, 1820.
5	Monday	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. Ip. Neuman, Phila., di.d, 1860.
6	Tuesday	Epiphany of our Lord. Holyday of Obligation. Less. I.s. 1-5; Gosp. Matt. ii. 1-12.
7	Wednesday	Of the Octave.
	Thursday	Of the Octave.
_	Friday	Of the Octave. Cons. Bp. Toebbe, Covington, 1870.
	Saturday	Of the Octave. Cons. Bp. Luers, Fort Wayne, 1858.
_	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY. St. Hyginus, Pope
		and Martyr. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52.
12	Monday	Of the Octave. Bp. Challoner died, 1781.
	Tuesday	Octave of the Epiphany.
	Wednesday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix,
		Martyr. Cons. Bp. St. Palais, Vincennes, 1849. Death of Bp. McGill, Richmond, 1872.
15	Thursday	St. Paul, First Hermit. St. Maur, Abbot.
	Friday	St. Marcellus, Pope and Martyr.
	Saturday	St. Antony, Abbot.
_	Sunday	Second Sunday after Epiphany. Feast of the Holy Name of Jesus. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-12. St. Prisca, Virgin and Martyr.
19	Monday	St. Canute, King and Martyr. St. Marius and Companions, Martyrs. Bp. Baraga died, 1868.
20	Tuesday	SS. Fabian and Sebastian, Martyrs.
21	Wednesday	St. Agnes, Virgin and Martyr.
22	Thursday	SS. Vincent and Anastasia, Martyrs.
23	Friday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. Cons. Bp. Baltes, Alton, 1870.
24	Saturday	St. Timothy, Bishop and Martyr.
25	Sunday	Third Sunday After Epiphany. Conversion of St. Paul. Less. Acts ix. 1-22: Gosp. Matt. xix. 27-29; Last Gosp. Matt. viii. 1-13.
96	Monday	St. Polycarp, Bishop and Martyr.
	•	
	Tuesday	St. John Chrysostom, Bishop, Confessor, and Doctor. St. Raymond of Pennafort, Confessor. St. Agnes, secundo.
	Wednesday	
29	Thursday	St. Francis of Saies, Bishop and Confessor. Archbp. Maréchal, Baltimore, died, 1828.
30	Friday	St. Martina, Virgin and Martyr.
31	Saturday	St. Peter Nolasco, Confessor.

Note.—The dates in parentheses after some of the feasts indicate the days on which they are regularly celebrated, and from which they have been removed this year on account of a greater feast falling on the same day.

Whenever one or more feasts are given on a Sunday after the name of the Sunday, it is to be understood that the Office and Mass are of the feast mentioned immediately after the Sunday, and not of the Sunday itself.



MOON'S PHASES.					BOST	ON. N	. YORK	. WAS	R <sup>†</sup> T <sup>†</sup> N.	CHARL'	м, си	icago.	
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Day of Month. Day of Week.	Boston, New En New gland, New York Phi State, Michigan, neo Wisconsin, Iowa, Per				BOSTON, NEW EN NEW YORK CITY, B gland, New York Philadelphia, Con- state, Michigan, necticut. N. Jersey, Wisconsin, Iowa, Pennsyl'a, Ohio, and Oregon, Indiana, & Hinois,			WASHI rylan Keni sour	id, Vii tucky, i, and		CHARL Caroli see, G	na, T eorgu Missi	; Noz. ennes- a, Ala- ssippi,
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Day of Month.	Day of	
Mo	Week.	CALENDAR.
1	SUNDAY	Septuagesima Sunday. Epist. 1 Cor. ix. 24-27 and x. 1-5; Gosp. Matt. xx. 1-16. St. Bridget, Virgin (Patroness of Ireland). B. Miles, Nashville, died, 1860. Fr. Segura and Companions put to death near Chesapeake Bay, 1571.
2	Monday	Purification of the B. V. M. Candlemas Day. Less. Matt. iii. 1-4; Gosp. Luke ii. 22-32.
3	Tuesday	Chair of St. Peter at Rome (Jan. 18). St. Blaise, Bishop and Martyr. Cons. Bps. Fitzgerald, Little Rock, 1867, and O'Conneli, Marysville, 1861.
		St. Andrew Corsini, Bishop and Confessor. Bp. Flaget, Louisville, died, 1850.
5	Thursday	St. Agatha, Virgin and Martyr.
6	Friday	St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. Bp. Connolly, N. Y., died, 1825.
7	Saturday	St. Romuald, Abbot. Cons. Bp. Mrak, Marquette, 1869. Death of Archbp. Spalding, Baltimore, 1872.
8	Sunday	Sexagesima Sunday. Epist. 2 Cor. xi. 19-33, and xii. 1-9; Gosp. Luke viii. 4-15.
9	Monday	St. Ignatius, Bishop and Martyr (Feb. 1). St. Apollonia, Virgin and Martyr.
10	Tuesday	St. Scholastica, Virgin.
	Wednesday	St. John of Matha, Confessor (Feb. 8).
	Thursday	Votive of the Blessed Sacrament.
	Friday	Feria. Death of Bp. Fitzpatrick, of Boston, 1866.
	Saturday	Votive of the Immaculate Conception. St. Valentine, Martyr.
	SUNDAY	Quinquagesima Sunday. Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43. SS. Faustinus and Jovita, Martyrs.
16	Monday	Feria.
	Tuesday	Feria.
	Wednesday	Ash Wednesday; beginning of Lent.
	Thursday	Feria. Bp. Loras, Dubuque, died, 1858.
	Friday	Most Holy Passion of our Lord.
	Saturday	Feria.
	SUNDAY	FIRST SUNDAY IN LENT. Epist. 2 Cor. vi. 1-10; Gosp. Matt. iv. 1-11.
42		Bp. Cretin, St. Paul, died, 1857.
23	Monday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church. Vigil of St. Mathias.
24	Tuesday	St. Mathias, Apostle.
	Wednesday	Chair of St. Peter at Antioch (Feb. 22). Ember Day.
	Thursday	Feria.
	Friday	Holy Crown of Thorns. Ember Day. Cons. Bp. Foley, Chicago, 1870.
28	.Saturđay	Ember Day.

<sup>&</sup>quot;Peter's Journey, and Other Stories," says the Pittsburg Catholic, "should be on the shelf of every circulating library in the country. As a premium book at school examinations, we know of no book that would be more acceptable to the pupil." And the Catholic Telegraph of Cincinnati says: "It is really a handsome book—elegantly bound, well printed from good clear type—it is, in fact, such a book as would tempt one to buy and present it to some boy or girl of one's acquaintance."



	MOON	S PH	ASES		BOST	ON N	. YORK	. WAS	H'T'N.	CHARL	N. CH	ICAGO.
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Day of Month.	Boston gland State Wisc	i, Nev , Mici	w En- v York higan, lowa,	Philadelphia,Con- necticuLN Jersey,			Kentucky, M.s.,			CHARLESTON; NOR. CHARLESTON; NOR. Carolina, Tennes- see, Georgia, Ala- bama, Mississippi, and Louisiana.		
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Day of Month.	Day of Week.	CALENDAR.
1	Sunday	SECOND SUNDAY IN LENT. Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9.
2	Monday	Feria.
_	Tuesday	Feria. Bp. Rosecrans transferred to Columbus, 1868.
_	, -	
_	Thursday	Feria.
_	Friday	The Holy Lance and Nails. Bp. Reynolds, Charleston. died, 1855.
	Saturday	St. Thomas Aquinas, Confessor and Doctor of the Church. Sts. Perpetua and Felicitas, Martyrs.
8	SUNDAY	THIRD SUNDAY IN LENT. Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28.
9	Monday	St. Frances of Rome, Widow.
10	Tuesday	The Forty Martyrs of Sebaste. Cons. Archbp. McCloskey, N. I., 1844.
. 11	Wednesday	St. John of God, Confessor (March 8). Cons. Bp. Amat, Monterey, 1854.
12	Thursday	St Gregory I., Pope, Confessor, and Doctor of the Church.
13	Friday	The Five Wounds of our Lord.
	Saturday	Feria. Cons. Bps. Lynch, Charleston, and McFarland, Hartford, 1858.
_	SUNDAY	FOURTH SUNDAY IN LENT. Epist. Galat. iv. 22-31; Gosp. John vi. 1-15.
	Monday	Feria.
	Tuesday	St. Patrick, Bishop and Confessor. Fr. Lalemant put to death, 1649.
	Wednesday	St. Gabriel, Archangel.
_		St. Joseph, Confessor, Spouse of the B. V. M., and Patron of the Universal Church. Cons. Bp. Henni, Milwaukee, 1844.
	Friday	Most Precious Blood of our Lord.
	Saturday	St. Benedict, Abbot. Cons. Bp. Whelan, Wheeling, 1841.
	SUNDAY	Passion Sunday. Epis. Heb. ix. 11-15; Gosp. John viii. 46-57.
	Monday	Feria.
	Tuesday	Feria.
25	Wednesday	Annunciation of the B. V. M. Holyday of Obligation. Less. Is. vii. 10-15; Gosp. Luke 1. 26-38. Cons. Bp. Miege, Leavenworth, 1851.
26	Thursday	Feria.
27	Friday	Seven Dolors of B. V. M.
28	Saturday	Feria.
29	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27, and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
30	Monday	Feria.
31	Tuesday	Feria.

A BOOK FOR YOUNG FOLK.—Here is a very flattering notice of LITTLE PIERRE, THE PEDLAR OF ALSACE, from the Dublin Review: "A pleasant tale for children, with really good illustrations The picture of the stork standing on one leg, on the highest point of an old ruin, with the spire of Strasburg in the distance, is worthy almost of Gustave Doré. The binding also is most attractive, with just enough of bright color to attract a child's eye. Nor if the book be opened will disappointment follow; for, although of the very simplest nature, the tale will go straight to a child's heart, by the description of Little Pierre's endeavors to set up in the world." The price of Little Pierre is only \$1.50.



MOO	N'S PHASES.	BOSTON,	N. YORK W.	ASH'T'N	CHARL'N.	CHICAGO.
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Day of Month.	Day of Week.	CALENDAR.
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9	Wednesday	Feria
	Thursday	Holy Thursday. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
	Friday	Good Friday. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion,
3	lillay	John xviii. and xix.
4	  Saturday	Holy Saturday. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
_	SUNDAY	EASTER SUNDAY. Epist. 1 Cor. v. 7-8; Gosp. Mark xvi. 1-7.
	Monday	EASTER MONDAY.
	Tuesday	EASTER TUESDAY.
	Wednesday	\$
_	Thursday	Of the Octave.
_	Friday	Of the Octave. Bp. Quarter, Chicago, died, 1848.
	Saturday	Of the Octave. Bp. England, Charleston, died, 1848.
	SUNDAY	Low Sunday. Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
	Monday	St Hermengild, Martyr.
	Tuesday	St. Francis of Paula, Confessor (April 2). Sts. Tiburtius, Valerius, and Maximus, Confessors. Cons. of Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; and Ryan, Condj, St. Louis, 1872.
15	Wednesday	St. Isidore, Bishop, Confessor, and Doctor of the Church (April 4).
16	Thursday	St. Vincent Ferrer, Confessor (April 5). Bp. Timon, Buffalo, died, 1867.
17	Friday	St. Leo, Pope, Confessor, and Doctor of the Church (April 11). St. Anicetus, Pope and Martyr.
18	Saturday	Votive of the Immaculate Conception.
19	SUNDAY	Second Sunday after Easter. Epis. 1 Peter ii. 21-25; Gosp. John x. 11-16.
20	Monday	Feria.
21	Tuesday	St. Anselm, Bishop, Confessor, and Doctor of the Church. Cons. of Bp. McNeirny, Condj. Bp. of Albany, 1872.
		Sts. Soter and Caius, Popes and Martyrs. Cons. Bp. Bacon, Portland, 1855. Archbp. Eccleston, Baltimore, died, 1851. Bp. Conwell, Philadelphia, died, 1842.
	Thursday	St. George, Martyr.
	Friday	St. Fidelis of Sigmaringa, Martyr. Cons. Bp. Borgess, Detroit, 1870.
	Saturday	St. Mark, Evangelist.
26	SUNDAY	Third Sunday after Easter. Patronage of St. Joseph. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22.
27	Monday	Sts. Cletus and Marcellinus, Popes and Martyrs. Cons. Rp. Gross, Savannah, Ga., 1873.
į	Tuesday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. Bp. Bazin, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.
		St. Peter, Martyr.
30	Thursday	St. Catherine of Sienna, Virgin. Bp. Garcia, California, died, 1845

A BOOK FOR CHRISTMAS.—Father Formby's beautiful book on the "Holy Rosary" is noticed as follows in the Boston Pilot: "To a charming neatness and beauty of typography and skilful illustrations are added a vast erudition, very appropriate parallels from Holy Scripture, olden and modern authors, and many things which will enlighten the mind, feed the soul, and warm the heart in the performance of the sweetest devotional practice in the church—the Holy Rosary. A better present you cannot make to the young ones." It contains thirty-six illustrations. Price, \$4.



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Day of Month.	Day of Week.	CALENDAR.
	Friday	STS. PHILIP AND JAMES, APOSTLES.
_	Saturday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
	SUNDAY	FOURTH SUNDAY AFTER EASTER. FINDING OF THE HOLY CROSS. SS.
		Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor. Epist. Phil. ii. 5-11; Gosp. John iii. 1-16; Last. Gosp. John xvi. 5-14.
4	Monday	St. Monica, Widow. Cons. Rt. Rev. M. A. Corrigan, D.D., Bp. cf Newark, 1873.
5	Tuesday	St. Pius V., Pope and Confessor. Cons. Bp. Wadhams, Ogdens-burg, 1872.
б	Wednesday	St. John before the Latin Gate.
7	Thursday	St. Stanislaus, Bishop and Martyr.
8	Friday	Apparition of St. Michael, Archangel. First Plenary Council in Baltimore, 1852.
9	Saturday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Sunday	FIFTH SUNDAY AFTER EASTER. St. Antoninus, Bishop and Confessor. Less. Ecclus. xliv.; Gosp. Matt. xxv. 14-23; Last Gosp. John xvi. 22-30.
11	Monday	Rogation Day. Bp. Lavialle, Louisville, died, 1867.
	Tuesday	Sts. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs. Rogation Day.
	Wednesday	Vigil of the Ascension. Rogation Day.
14	Thursday	Ascension of our Lord. Holyday of Obligation. Less. Acts i. 1-11; Gosp. Mark xvi. 14-20.
15	Friday	Of the Octave.
16	Saturday	St. Ubaldus, Bishop and Confessor.
	SUNDAY	Sunday within the Octave of the Ascension. St. Paschal Baylon, Confessor. Less. Ecclus. xxxi. 8-11; Gosp. Luke xii. 35-40; Last Gosp. John xv. 26, xvi. 4. Montreal founded, 1642.
	Monday	St. Venantius, Martyr.
	Tuesday	St. Peter Celestine Pope and Confessor. St. Pudentiana, Virgin.
	Wednesday	St. Bernardine of Sienna, Confessor.
	Thursday	Octave of the Ascension.
	Friday	St. John Nepomucen, Martyr.
23	Saturday	Vigil of Pentecust. Fast.
24	SUNDAY	Pentecost, or Whit-Sunday. Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
25	Monday	WHIT-MONDAY. First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.
26	Tuesday	WHIT-TUESDAY.
27	Wednesday	Ember Day. Fast.
28	Thursday	Of the Octave.
	Friday	Ember Day. Fast.
	<b>1</b>	Ember Day. Fast.
30	Saturday	TRINITY SUNDAY Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20;

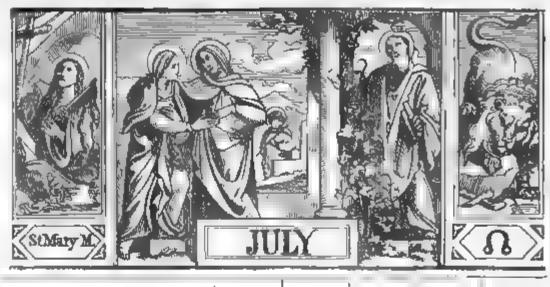
Of Aubrey De Vere's IRISH ODES, says the Catholic Mirror: "Religious faith, patriotism, and poetic feeling unite to make it a very pleasant volume." Price \$2.



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Day of Month.	Day of Week.	CALENDAR.
1	Monday	B. V. Mary, Help of Christians (May 24).
2	Tuesday	St. Gregory VII., Pope, Confessor, and Doctor of the Church
		(May 25). Sts. Marcellinus, Peter, and Erasmus, Martyrs.
3	Wednesday	
4	Thursday	CORPUS CHRISTI. Holyday of Obligation. Epist. 1 Cor. xi. 23-29; Gosp. John xi. 56-59.
5	Friday	Of the Octave.
6	Saturday	St. Norbert, Bishop and Confessor.
7	SUNDAY	Sunday within the Octave of Corpus Christi. Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24.
	Monday	Of the Octave.
9	Tuesday	Of the Octave. Sts. Primus and Felicianus, Martyrs.
10	Wednesday	Of the Octave.
11	Thursday	Octave of Corpus Christi.
12	Friday	Sacred Heart of Jesus. Sts. Basilides and Companions, Martyrs.
13	Saturday	St. Antony of Padua, Confessor.
14	Sunday	Third Sunday After Pentecost. St. Basil, Bishop, Confessor, and Doctor of the Church. Epist. 2 Tim. iv. 1-8; Gosp. Luke xiv. 26-35; Last Gosp. Luke xv. 1-10.
15	Monday	St. Barnabas, Apostle (June 11). Sts. Titus, Modestus, and Crescentia, Martyrs. Abp. Neale, Baltimore, died, 1817.
16	Tuesday	St. John Francis Regis, Confessor. Election of Pius IX., 1846.
17	Wednesday	St. Angela Merici, Virgin (May 31).
18	Thursday	St. Francis Caracciolo, Confessor (June 4). Sts. Marcus and Marcellianus, Martyrs. Bp. Tyler, Hartford, died, 1849.
19	Friday	St. Juliana Falconieri, Virgin. Sts. Gervase and Protase, Martyrs.  Bishop Concannon, N. Y., died, 1810.
20	Saturday	St. John of San Facundo, Confessor (June 12). Abp. Blanc, New Orleans, died, 1860.
21	SUNDAY	FOURTH SUNDAY AFTER PENTECOST. St. Aloysius Gonzaga, Confessor. Less. Ecclus. xxxi. 8-11; Gosp. Matt. xxii. 29-40; Last Gosp. Luke v. 1-11.
22	Monday	St. Mary Magdalene, of Pazzi, Virgin (May 27). St. Paulinus, Bishop and Confessor.
23	Tuesday	St. Margaret, Queen of Scotland, Widow (June 10). Vigil.
24	Wednesday	NATIVITY OF ST. JOHN BAPTIST.
25	Thursday	St. William, Abbot.
26	Friday	Sts. John and Paul, Martyrs. Fr. Cancer killed in Florida, 1547.
27	Saturday	Of the Octave.
28	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. St. Irenæus, Bishop and Martyr. Epist. 2 Tim. iii. 14-iv. 5; Gosp. John x. 11-16; Last Gosp. Matt. v. 20-24. Bp. Bruté, Vincennes, died, 1839.
29	Monday	Sts. Peter and Paul, Apostles. Bp. Luers, Fort Wayne, died, 1871.
30	Tuesday	Commemoration of St. Paul.

Of Mary, Queen of Scots, and her latest English Historian, the *Providence Press* says: "Mary Stuart was never more thoroughly beheaded by the axe than Froude by the pen of Meline. It is completed as smoothly and keenly as though satire had found a Damascus blade and a skilful hand to guide it." Price of this work is \$1 75.



MOON'S PHASES.	BOSTON	N. YORK	WASH'T'N.	CHARL N.	CHICAGO,
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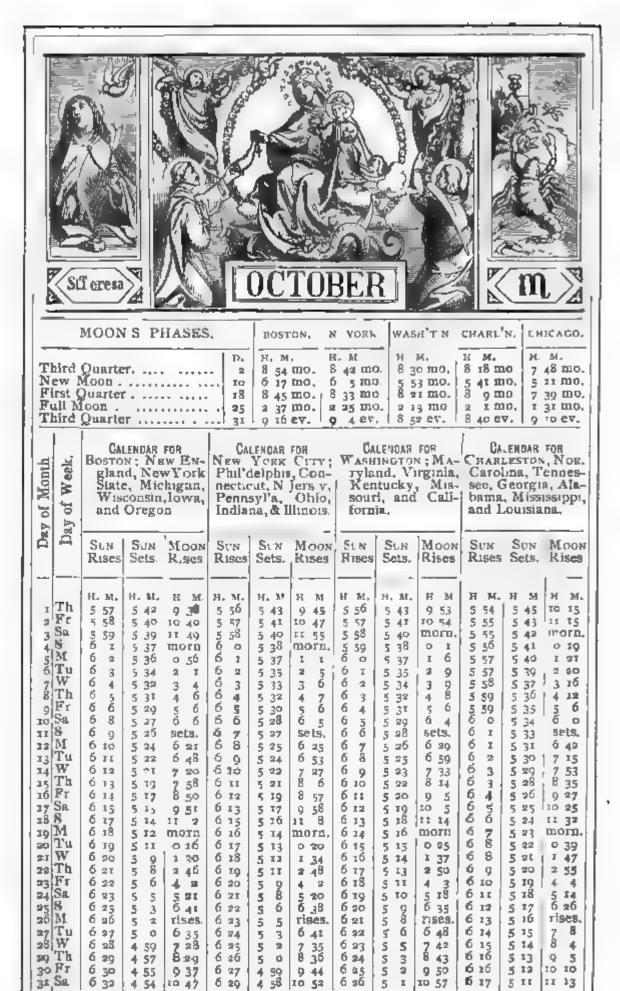
Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	Octave of St. John Baptist.
-	Thursday	Visitation of the B. V. M. Sts. Processus and Martinianus, Martyrs.
3	Friday	Of the Octave of Sts. Peter and Paul. Quebec founded, 1608.
4	Saturday	Of the Octave. Fr. Daniel put to death in Canada, 1648.
	Sunday	Sixth Sunday After Pentecost. Most Precious Blood of our Lord. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Mark viii. 1-10.
	Monday .	Octave of Sts. Peter and Paul.
	Tuesday	St. Leo II., Pope and Confessor. Abp. Kenrick, Ballimore, died, 1865.
_	•	St. Elizabeth, Queen of Portugal, widow.
_	Thursday	Votive of the Blessed Sacrement.
10	Friday	The Seven Brothers, and Sts. Rufina and Secunda, Martyrs.
11	Saturday	Votive of the Immaculate Conception. St. Pius I., Pope and Martyr.
12	Sunday	Seventh Sunday after Pentecost. St. John Gualbert, Abbot. Less. Ecclus. xlv. 1-6; Gosp. Matt. v. 43-48; Last Gosp. Matt. xix. 13-21. Bp. David, Louisville, died, 1841. Cons. Bps. McQuade, O'Hara, Shanahan, and Melcher, 1868.
13	Monday	St. Anacletus, Pope and Martyr.
14	Tuesday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Wednesday	St. Henry, Emperor, Confessor.
16	Thursday	B. V. M. of Mount Carmel.
17	Friday	St Alexius, Confessor. Frs. Diaz and Morena killed in California, 1781.
18	Saturday	St. Camillus of Lellis, Confessor. Sts. Symphorosa and Companions, Martyrs.
19	Sunday .	Eighth Sunday After Pentecost. St. Vincent of Paul, Confessor. Epist. 1 Cor. iv. 9-14; Gosp. Luke x. 1-9; Last Gosp. Luke xvi. 1-9. Frs. Garces and Barraneche killed in Cal., 1781. Bp. Cheverus, Boston, died, 1836.
	Monday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Cons. Bp. Grace, 1859.
	Tuesday	St. Praxedes, Virgin.
22	Wednesday	St. Mary Magdalen. Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natchez, died, 1852.
23	Thursday	St. Apollinar's, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Friday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Saturday	St. James the Greater, Apostle. St. Christopher, Martyr. Cons. Archbp. Blanchet, Oregon, 1845.
	Sunday	NINTH SUNDAY AFTER PENTECOST. St. Anne, Mother of the B. V. M. Less. Prov. xxxi. 10-31; Gosp. Matt. xiii. 44-52; Last Gosp. Luke xix. 41-47.
1	Monday	St. Pantaleon, Martyr.
	Tuesday	Sts. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
1		St. Martha, Virgin. Sts. Felix and others, Martyrs.
30	Thursday	Votive of the Blessed Sacrament. Sts. Abdon and Sennen, Martyrs.
31	Friday	St. Ignatius of Loyola, Confessor.



3	MOON	rs PE	IASES.		BOST	ow. s	, YORK	. WAS	H'T'N.	CHARL	M. CI	IICAGO.
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Day of Month	Day of Week.	CALENDAR.
3	Tuesday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Wednesday	St. Stephen, King and Confessor.
	Thursday	Votive of the Blessed Sacrament.
_	Friday	Feria. Bp. De Neckere, New Orleans, died, 1833.
_	'Saturday	St. Lawrence Justinian, Bishop and Confessor.
	Sunday	FIFTEENTH SUNDAY AFTER PENTECOST. Epist. Gal. v. 25; vi. 11; Gosp. Luke vii. 11-16. Cons. Bp. Heiss, La Crosse, Wis., 1863.
	Monday	Feria.
_	Tuesday	NATIVITY OF THE B. V. M. St. Adrian, Martyr.
_	,	Of the Octave of the Nativity. St. Gorgonius, Martyr.
	Thursday	St. Nicholas of Tolentino, Confessor.
	Friday	Of the Octave. Sts. Protus and Hyacinthus, Martyrs.
	Saturday	Of the Octave. Com. Barry died, 1803. Bp. Barron died, 1354.
	Sunday	SIXTEENTH SUNDAY AFTER PENTECOST. Holy Name of Mary. Less. Ecclus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Luke xiv. 1-11. Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Ilogan, St. Joseph, 1868.
	Monday	Exaltation of the Holy Cross.
	Tuesday	Octave of the Nativity. St. Nicomedes, Martyr.
	Wednesday	Sts. Cornelius, Pope, and Cyprian, Bishop, Martyrs. Sts. Euphemia and others, Martyrs. Ember Day. Fast.
	Thursday	The Stigmata of St. Francis of Assisi.
18	Friday	St. Joseph of Cupertino, Confessor. Ember Day. Fast. Bf. Young, Erie, died, 1866.
19	Saturday	Sts. Januarius and Companions, Martyrs. Ember Day. Fas'. Fr. Gabriel de la Rebourde killed in Ill., 1680.
	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. Jehn xix. 25-27; Last Gosp. Matt. xxii. 35-46. <i>Bp. Gartland</i> , Savannah, died, 1854.
	Monday	ST. MATTHEW, APOSTLE AND EVANGELIST.
22	Tuesday	St. Thomas of Villanova, Bishop and Confessor. Sts. Mauritius and Companions, Martyrs.
23	Wednesday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. Bp. Smyth, Dubuque, died, 1865.
24	Thursday	B. V. M. de Mercede, or Our Lady of Ransom.
25	Friday	Sts. Eustachius and Companions, Martyrs (Sept. 20). Ep. Rosati, St. Louis, died, 1843.
26	Saturd <b>ay</b>	Votive of the Immaculate Conception. Sts. Cyprian and Justina, Martyrs.
27	Sunday	EIGHTEENTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. i. 4-9; Gosp. Matt. ix. 1-8.
28	Monday	St. Wenceslaus, Duke, Martyr.
1	Tuesday	St. Michael, Archangel.
1		St. Jerome, Confessor and Doctor of the Church. Cons. Bp. Hen-
	·······································	nessy, Dubuque, 1866.

<sup>&</sup>quot;The Nesbits; or, A Mother's Last Request, by Uncle Paul," says the London Register, "is a charming little tale; the author has given us two more in this book, likewise both simple and pretty, and at the same time each containing a good sound moral." Price of this book is \$1 25.



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Day of Month	Day of Week.	CALENDAR.
1	Thursday	St. Remigius, Bishop and Confessor. Cons. Bp. Feehan, Nashville, 1865.
2	Friday	The Holy Guardian Angels.
3	Saturday	Sts. Cosmas and Damian, Martyrs (Sept. 27).
	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27-28; Last Gosp. Matt. ix. 1-8.
	Monday	St. Francis of Assisi (Oct. 4). Sts. Placidus and Companions, Martyrs.
	Tuesday	St. Bruno, Confessor.
7	Wednesday	
_	Thursday	St. Bridget, Widow. Bp. Kelly, Richmond, died, 1829.
	Friday	Sts. Dionysius, Rusticus, and Eleutherius, Martyrs.
	Saturday	St. Francis Borgia, Consessor.
11	SUNDAY	Twentieth Sunday after Pentecost. Epist. Eph. v. 15-21; Gosp. John iv. 46-53.
12	Monday	Feria.
13	Tuesday	St. Edward, King of England, Confessor. Cons. Archbp. Purcell,
		Cincinnati, 1833.
14	Wednesday	St. Callistus, Pope and Martyr.
15	Thursday	St. Theresa, Virgin.
	Friday	Fcria.
17	Saturday	St. Hedwig, Widow.
	SUNDAY	Twenty-first Sunday after Pentecost. St. Luke, Evangelist. Epist. 2 Cor. viii. 16-24; Gosp. Luke x. 1-9; Last Gosp. Matt. xviii. 23-35. Fr. Jogues put to death, 1646.
	Monday	St. Peter of Alcantara, Consessor. Archbp. Whitefield, Ballimore, died, 1834.
	Tuesday	St. John Cantius, Confessor.
21	Wednesday	Maternity of the B. V. M. St. Hilarion, Abbot. Sts. Ursula and Companions, Virgin Martyrs.
	Thursday	Votive of the Blessed Sacrament.
'	Friday	Feria.
	Saturday	St. Raphael, Archangel.
25	SUNDAY	Twenty-second Sunday after Pentecost. Epist. Phil. i. 6-11; Matt. xxii. 15-21.
26	Monday	St. Evaristus, Pope and Martyr.
27	Tuesday	Vigil.
<b>28</b> :	Wednesday	STS. SIMON AND JUDE, APOSTLES.
	Thursday	Votive of the Blessed Sacrament.
30	Friday	Feria. Cons. Bps. Loughlin, Bayley, and De Goesbriand, 1855.
	Saturday	Vigil. Fast.
]		

A Winged Word, and other Stories (price \$1 50), is a volume full of interesting little tales; and among them we find "Dougherty" and "Little Love," perhaps the most simple and charming of all.—London Register.

THE Dublin Review says Myrrha Lake is "a bright, sparkling, clever little tale, brimful and running over with what we once heard a good Roman priest describe as the gaudium Catholicum." Price \$1.



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MOON'S PHASES.						BOSTON.		VORK.  WASH'T'N		CHARL'N. CLICAGO.		ICAGO.
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Day of Month	Day of Week.	CALENDAR.							
1	SUNDAY	Twenty-third Sunday after Pentecost. All Saints. Less. Apoc. vii. 2-12; Gosp. Matt. v. 1-12; Last Gosp. Matt. ix. 18-26.							
2	Monday	All Souls.							
	Tuesday	Of the Octave of All Saints.							
4	Wednesday	St. Charles Borromeo, Bishop and Confessor. Sts. Vitalis and Agricola, Martyrs.							
_	Thursday	Of the Octave.							
6	Friday	Of the Octave. See of Baltimore founded, 1791.							
7	Saturday	Of the Octave.							
8	Sunday	Twenty-fourth Sunday After Pentecost. Octave of All Saints. Lesson and Gosp. as on Last Sunday. Last Gosp. Matt. xiii. 24-30.							
9	Monday	Dedication of St. John Lateran.							
	Tuesday	St. Andrew Avellino, Confessor. Sts. Tryphon, Respicius, and Nympha, Martyrs.							
11	Wednesday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.							
12	Thursday	St. Martin, Pope and Martyr.							
13	Friday	St. Didacus, Confessor. Bp. Van de Velde, Natchez, died, 1855.							
14	Saturday	St. Stanislas Kostka, Confessor. Charles Carroll of Carrollten died, 1832.							
15	SUNDAY	Twenty-fifth Sunday after Pentecost. St. Gertrude, Virgin. Epist. 2 Cor. x. 17-xi. 2. Gosp. Matt. xxv. 1-13. Last Gosp. Matt. xiii. 31-35.							
	Monday	Paironage of the B. V. M.							
	Tuesday	St. Gregory Thaumaturgus, Bishop and Confessor.							
18	Wednesday	Dedication of Sts. Peter and Paul.							
19	Thursday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.							
20	Friday	St. Felix of Valois, Confessor.							
21	Saturday	Presentation of the B. V. M. Bp. Barry, Savannah, died, 1859.							
22	SUNDAY	Twenty-sixth and Last Sunday after Pentecost. St. Cecilia, Virgin and Martyr. Less. Ecclus. li. 1-12; Gosp. Matt. xiii. 44-52; Last Gosp. Matt. xxiv. 15-35.							
	Monday	St. Clement, Pope and Martyr.							
	Tuesday	St. John of the Cross, Confessor. Cons. Bp. Lamy, Santa Fé, 1850.							
<b>25</b> ,	Wednesday	St. Catherine, Virgin and Martyr.							
i	Thursday	Votive of the Blessed Sacrament.							
27	Friday	Feria.							
28	Saturday	Vigil of St. Andrew. Fr. du Poisson killed at Natchez, 1729.							
29	Sunday	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-33.							
30	Monday	St. Andrew, Apostle. Cons. of Archbp. Kenrick, St. Louis, 1841.							

The San Francisco Monitor notices Oakeley's Ceremonial of the Mass as follows: "In this little hand-book, the order and ceremonial of the Most Holy and Adorable Sacrifice of the Mass are explained in a series of dialogues between a priest and a catechumen. There is also an appendix containing instructions relative to High Mass, Complines, Vespers, and Benediction of the Most Holy Sacrament. It will thus be seen that the volume contains a vast deal of information which should be possessed by every good Catholic, and without which the solemnity of worship can hardly be properly understood."

#### MOST REV. JOHN MARY POIN, D.D.,

FIRST BISHOP OF GALVESTON AND SECOND ARCHBISHOP OF NEW ORLEANS,

Ancienter Open, while one of the most humble and retiring of our prelates, was one of the most laborious and mintly members of the Catholic hierarchy of the United States. He was born at Ambierle, Department of the Loire, France, February 25, 2801. His tenderes?



years were characterized to an extraordinary degree by piety, and he joined the Lazarists when quite a youth. At the age of twenty-two, being then a deacon—a.p. 1822—he dedicated himself to the American mission, came to the United States, and became a member of the Lazarist Community of the Barrens, near St. Louis, Mo., where he became first a pupil and then a companion of Rosati, De Andries, and

Timon. He was ordained a priest about the year 1824. His missionary labors were extraordinary. Missouri, Mississippi, Louisiana, and Texas felt the vivifying warmth of his apostolic zeal. He yielded to no hardship, privation, labor, suffering, or sacrifice, but bore and conquered all things in the service of his Lord and Master. Texas finally became his principal field, and he became the father of the Texas church. related by Dr. Richard H. Clarke, in his Lives of the Deceased Bishops, that in 1841, while passing through New Orleans on his way to Texas, such was the ragged condition of his clothing that Bishop Blanc, knowing that he had reduced himself to such poverty by giving everything to the poor members of his flock, was moved to supply his wardrobe; and then, to the amazement of the holy missionary, handed him the Papal bull appointing him Coadjutor Bishop of Detroit. Dr. Odin declined the appointment, and continued his humble but sublime labors in But soon afterwards, he was appointed Vicar Apostolic of Texas, under the title of Bishop of Claudiopolis in partibus, and was consecrated by Bishop Blanc at New Orleans, March 6, 1842. He continued his missionary labors as before, only redoubling his exertions, and superadding thereto the arduous duties of his vast episcopal charge. In 1847, Texas was erected into a diocese, and Dr. Odin became Bishop of Galveston. The accounts of his episcopal visitations are marvellous. In one of them, he travelled, under circumstances of great hardship and privation, eighteen hundred miles, and confirmed three thousand four hundred and fifteen persons in that wild region. His life was often in danger from flood or Indian blade.

In 1861, on the death of Archbishop Blanc, Dr. Odin was appointed Archbishop of New Orleans. He now devoted the remainder of his years in extending the church, and strengthening the missions of the Southwest. Many splendid charities in Texas and Louisiana owe their origin to him. His health became impaired by his immense labors, and he was for many years a model of patient suffering. In 1869, though scarcely able to go about, he repaired to Rome to attend the Council of the Vatican. His heart was in that great event, and, with tottering steps, he approached the throne of the Holy Father to place his vow of loyalty and his placet at the feet of the successor of St. Peter. Such was his infirm state that the Holy Father excused him from further attendance on the Council, and he retired to France, to expire in his native town of Ambierle, May 25, 1870, venerated by the inhabitants as a saint. He was "a martyr by merit, but without the *éclat* of martyrdom."

THE clergy cost the United States \$12,000,000 annually; the criminals, \$40,000.000; the lawyers, \$70,000,000; rum, \$200,000,000.

#### THE CATHEDRAL AT SPIRES.

THE above engraving represents the Cathedral at Spires, the largest church in Germany. It was built between the years 916 and 1097. Its length is four hundred and seventy-eight feet. Like the Cathedrals of Worms, Bohn, and Mayence, it belongs to the family of double-apsed



churches—
magnificent
products of the
early architecture of the Middle Ages, which
are rare in Europe, and found
mostly in the
Rhine Valley.

At Spires, the two apses support cupolas flanked each with a like number of towers. The interior presents a somewhat severe aspect. Prom inent among the decorations are twelve square pillars which separate the lofty nave from the two aisles. In the middle of the nave, upon the floor,

are four stone roses, which mark the place where St. Bernard preached the Crusade in 1146. Under the nave of the King's Choir, in the imperial vault, lie what is left of nine emperors. Under the eastern part of the cathedral is a crypt supported by massive pillars, where are to be found baptismal fonts of the eighth and ninth centuries, and a tomb of Rudolph of Hapsburg, with a crowned statue.

## Manner of Death of English Sovereigns.

WILLIAM THE CONQUEROR died from enormous fat, from drink, and from the violence of his passions.

William Rufus died the death of the poor stags which he hunted.

Henry I. died of gluttony.

Henry II. died of a broken heart, occasioned by the bad conduct of his children.

Richard Cœur de Lion died by an arrow from an archer.

John died nobody knows how, but it is said from chagrin.

Henry III. is said to have "died a natural death."

Edward I. is likewise said to have died from a "natural sickness."

Edward II. was most barbarously and indecently murdered by ruffians employed by his own mother and her paramour.

Edward III. died of dotage, and Richard II. of starvation—the very reverse of George IV.

Henry IV. is said to have died of "fits caused by uneasiness."

Henry V. is said to have died of "a painful affliction, prematurely."

Henry VI. died in prison, by means known then only to his jailer,

Edward V. was strangled in the tower by his uncle, Richard III.

Richard III. was killed in battle.

Henry VIII. died of carbuncles, fat, and fury.

Edward VI. died of a decline.

Queen Mary is said to have died of a broken heart.

James I. died of drinking and the effects of vice.

Charles I. died on the scaffold.

Charles II. died suddenly—it is said, of apoplexy.

William III. died from the stumbling of his horse.

Queen Anne died from dropsy.

George I. died of drunkenness, which his physicians politely called an apopletic fit.

George II. died of a rupture of the heart, which the periodicals of that day termed a visitation of God.

George III. died as he had lived—a madman. Throughout life he was at least a consistent monarch.

George IV. died of gluttony and drunkenness.

William IV. died amidst the sympathies of his subjects.



An elderly lady, telling her age, remarked she was born on the 23d of April. Her husband, who was present, observed: "I always thought you were born on the 1st of April." "People might well judge so," responded the lady, "in the choice I made of a husband."

## RIGHT REV. MICHAEL P.CONNOR, P.D.,

PIEST EIGHOF OF FIFTSBURG AND OF BRIE

Beging O'Conseq was been at Cork Treland, September 27, 1810, and received a primary classical education of Queenstown. In 1814-41 the age of fourteen, he was sent by the Bishop of Cloyes and Ross to the Propaganda where he completed his classical tradies and made a ful-



course of philosophy and theningy. On July 22 1833, he won a sector a c.p. and ring by a public act. It is an interesting fact that all his f flow students of the same year became bishops, including the present Card-nai Archbishop of Dublis, Mgr. Hassing the Armonian Partierth, and Archbishops Kenrich and Spaiding, of Datumoro. He spent ton years at Rome, and in 1834 returned to Ireland, and was chaptain of the Presentation Convent in Denerally. In 1835, he accepted from Dr.

Kenrick, then Bishop of Philadelphia, the presidency of the Ecclesiastical Seminary of St. Charles Borromeo. While discharging the duties of this office, he added to them the mission of Norristown and Westchester, Penn. When the new see of Pittsburg was erected, he had reason to fear that the bishops intended to nominate him for its bishop; he then hastened to carry out his long-cherished plan of joining the Society of Jesus, hoping thus to escape the office. But when he went to Rome in 1843, and cast himself at the feet of Gregory XVI. as a novice of the Society, and petitioned to be released, the Pope prophetically replied: "You will be bishop first, and Jesuit afterwards." He was consecrated Bishop of Pittsburg by Cardinal Fransoni, August 15, 1843. He at once repaired to his new see, and labored incessantly for his flock for many years, and rendered great service to the diocese of Pittsburg and to the whole American church. Many of the splendid churches, charities, and institutions of Western Pennsylvania are his works. When the diocese of Erie was erected in 1853, he was, at his own request, appointed its first bishop; but his flock of Pittsburg diocese and his episcopal colleagues would not hear of this change, and he was returned to Pittsburg.

His labors and his cares impaired his health, and he was compelled, with the permission of the Holy Father, to lay down the office and responsibility of the episcopate. In 1860, Bishop O'Connor accomplished the great desire of his life, which was to enter the Society of Jesus. His remaining years were spent among the Jesuits, whom he edified by his sanctity, both at Loyola College, Baltimore, and at Woodstock: at the latter college he expired, October 18, 1872.

An Expensive Work.—The statement of the expenditure on The Penny Cyclopadia appeared in a Catalogue of Books published in 1843. It is there specified that the literary expenditure alone upon each volume had exceeded £1,200, making a total of £33,000. In addition, the work is fuily illustrated with woodcuts, the cost of which has amounted to more than £8,000; making a total cost, for literature and art, of more than £41,000. In a speech delivered by Lord Brougham in 1858, he stated that "the sums expended on the seventh and eighth editions of the Encyclopadia Britannica are as follows: paid to authors, £40,970; cost of paper, £52,503; printing and stereotyping, £36,708; copper-plate engraving and printing, £18,277; binding, £22,613; advertising, £11,081; sundries, £2,269. The paper duty on the two editions, calculated at  $1\frac{1}{2}d$ . per lb., was £8,573, or about 17s. 3d. per copy. Altogether, a total of £184,425 11s. 4d.—a prodigious sum of money to spend on two editions of one work.

## PROTESTANT OPPOSITION TO PROGRESS.

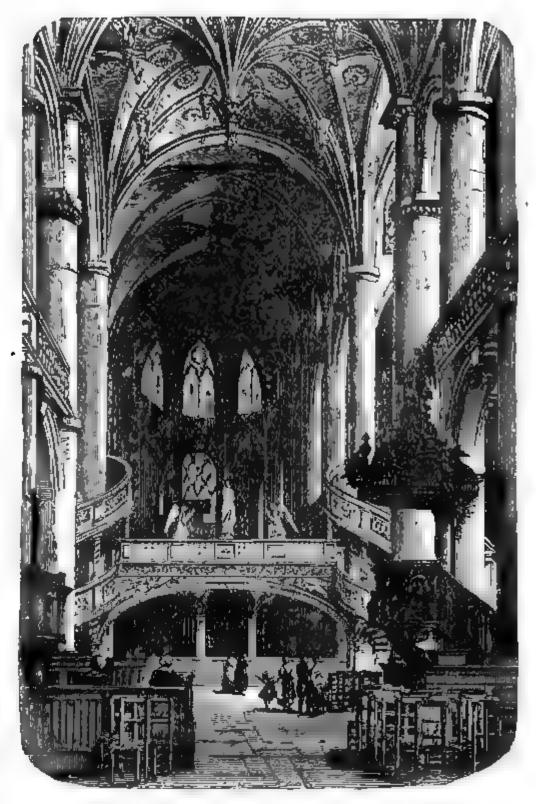
THE decree of Pope Gregory XIII. concerning the correction of the calendar, that met a want everywhere felt, and settled a question that had vexed the world for several centuries, was at first accepted in Spain and Italy only. France partially adopted it. England, Germany, and the northern kingdoms refused out of opposition to whatever proceeded from Rome, though the decree was founded on science, exacted by necessity, and universal in benefit. In England, the old style lasted all through Elizabeth's long reign, James, Charles I., and the Commonwealth. It was not till the days of George the Second that England and her colonies adopted the Gregorian calendar. The decree was issued in 1582. Parliament established its purport as the law of the land in 1751. Other Protestant states followed, always protesting, however, against the authority of the Pope. Russia still adheres to it. The Protestants of England were so inflamed against the statesmen who carried through the bill for the change of style, believing they had been defrauded of eleven days by the transaction, that for a long time they would cry after the unpopular statesmen in the streets and at the hustings: "Who stole the eleven days? Give us back the eleven days!"

When a shoot of the Glastonbury thorn refused to blossom at Christmas, 1753 (new style), the thousands of spectators refused to observe that as the true day.

# CHURCH OF ST. STEPHEN OF THE MOUNT, PARIS.

THE stranger in Paris will not fail to visit the handsome temple in the Square of St. Geneviève. It was commenced in 1517, and was not completed till late in the seventeenth century. The grand entrance was restored by M. Victor Baltard, who erected at the same time an elegant tower in the north end. The interior of this church is one of the finest in Paris. The Louis XV. façade, the florid chapels, choir, and nave, are portions of the building not sufficiently harmoniously united; but many of its beauties are worthy of the first rank. Its nave is very high, and its glass panes present a grand aspect. There are three rows of windows: the first in the collateral spaces, and relatively low; and the two others in the nave, separated by a species of frieze. The higher bays are the largest, the intermediate ones being grouped four and four in each triforium. Nor must the large openings which lighten the transept, and the great rose over the portal, be forgotten. The gallery is most exquisitely finished in half-pointed grooved arches, the keystones of which are much admired. The choir was carved by Father Briard; the pulpit by Claudius Lestocard. The windows are of the

sixteenth and seventeenth centuries. The tomb of St. Geneviève is in the chapel of the same name. There are paintings by Caminade in the



Interior of the Church of St. Stephen of the Mount, Paris.

hapel of the Blessed Virgin; in the chapel of St. Joseph and baptismy by Aligny; epitaphs of Pascal and Racine on the walls of the soon recalled, and subsequently attended several others with little profit to himself or satisfaction to his teachers; not that he was averse to learning, but the imperfect system of tuition then in vogue disgusted his already poetical mind. At length, at thirteen, he entered Kilkenny College, and remained there for nearly three years; classics, history, and modern languages being his tasks, poetry and prose fiction his amusement. Having while at the school developed a decided taste for drawing, he was, in 1813, sent as a pupil to the Royal Society in Dublin, and for a couple of years applied himself so diligently to the study of design and painting that he was not only rewarded with the highest prize offered for proficiency in that delightful art, but was enabled to establish himself in his native city as a teacher while yet but eighteen years of age; thus at the outset realizing for himself one of his primary objects—personal independence.

While prosecuting his new avocation, full of romance, and overflowing with affection, he unconsciously fell in love with a young lady, a pupil, two years his junior, and who, as might have been expected, returned his love. Her father not only rejected Banim's proposals for his daughter's hand, but removed her secretly to a distant part of the province. When after the lapse of six months he learned that his ladylove was dead of a broken heart, he roused himself from his lethargy, and, though in the depth of winter, he forthwith proceeded on foot twentyfive weary Irish miles to gaze once more on the placid features of his intended bride, to follow her hearse to the churchyard, and to stand beside her grave. Returning as he had gone, he lay down on his bed sick, and, after months of suffering, he was restored to comparative health; but the mental excitement he had undergone, and the exposure endured in his journey, culminated in a chronic disease of the spine, from which he never thoroughly recovered. He now abandoned the profession of an artist, and in the May of 1820, his earliest and best drama, Damon and Pythias, was acted at Covent Garden Theatre, Macready and Charles Kemble taking the principal parts.

In consultation with Michael Banim, Jr., he laid the foundation of the celebrated Tales of the O'Hara Family—John to be known by the nom de plume of Abel, and Michael by that of Barnes O'Hara. Each was to write as much possible, and submit his MS. to the other for criticism. At that time, Michael was in business with his father, and could only devote his occasional leisure moments to composition, while his more gifted brother proposed to go to London and devote himself wholly to literature. Having married a young lady, Ellen Ruth, in February, 1822, he set out for the English capital with his wife, arrived there on the 23d of March, and immediately set to work. The fame of his Damon and Pythias had preceded him, and, enjoying the friendship of Mr. Arnold, of the English Opera House, he

was soon employed on ephemeral but remunerative pieces for the stage. He also contributed largely to the Literary Register and other similar publications. In the following year, he commenced the first volume of the Tales, which appeared in April, 1825; all the stories but Crohoore of the Billhook, and a few chapters of some others, being from his pen. In 1824, he had already published his Revelations, etc.—a series of good, natural, satirical sketches of the popular follies of the day; but the O'Hara Tales were received with so much approbation by the public that his success was at once assured. Early in 1826 appeared The Boyne Water, and in November the second series of the Tales, including The Nowlans and Peter of the Castle. In January, 1827, he produced a tragedy, Sylla, which, owing to the fastidiousness of Mr. Kean, was not acted then nor till ten years afterwards. The Croppy, The Anglo-Irish, The Ghost Hunter and his Family, The Denounced, The Smuggler, The Mayor of Windgap, and finally Father Connell, appeared in succession from this time until 1840, when the literary labors of the brothers were entirely suspended.

On the part of Michael Banim, this cessation from literary labor was the work of choice, as, being deeply engaged in his active business, he had neither leisure nor inclination to devote his time exclusively to literary pursuits. But it was different with his gifted brother. Only the cold shadow of fast-approaching death could unnerve the brain and palsy the hand of that untiring and fruitful mind. While in Dublin and various parts of the provinces, his malady would come upon him with more constant and renewed vigor, until in 1832 he was obliged to go to France. But it was of no avail; and in 1835 he returned to his birth-place to die, his lower limbs having become completely useless, and his general constitution utterly shaken.

Thus amid his friends and relatives the principal author of the Tales of the O'Hara Family lingered for several years at his little cottage of Windgap, surrounded by all the attentions that the most affectionate of relatives and the most judicious of friends could bestow, and finally breathed his last in the summer of 1842. Three children had been born to him, two of whom had died in infancy, and the third, his eldest, a young and amiable girl, survived him only a short time.

As a man, John Banim was endowed not only with a wonderful will, a profound faith, and a truly national spirit, but with a subtle genius and an abundant charity to all men. His purse, though scantily supplied, was always open to the unfortunate or needy, as his advice and influence were ever at the disposal of his young countrymen who like himself had launched on the troubled sea of letters in search of fame and fortune.

#### CATHOLIC PROVERBS AND SAYINGS.

CANDLEMAS DAY was once believed to shed its influences over the year.

"If Candlemas Day be dry and fair,
The half o' winter's to come and mair:
If Candlemas Day be wet and foul,
The half o' winter's gane at Yule."

In Germany, they have two sayings: "The shepherd would rather see a wolf enter his fold on Candlemas Day than the sun." "The badger peeps out of his hole on Candlemas Day, and if it snows, he walks abroad. If the sun is shining, he draw back."

The old prognostic with regard to St. Vincent's Day, Vincenti festo, si sol radiet, memor esto, was particularly heeded in France, where the country people were mindful if the sun shone on St. Vincent's Day, as indicative that the year would be a dry one and favorable to the vintage.

St. Barnabas' Day, June 11, was the day of the summer solstice before the change of style. Hence the proverbial expression:

"Barnaby bright,
The longest day, and the shortest night."

"ST. BARTHOLOMEW Brings the cold dew."

IT was an old English saying, when it rained on St. Swithen's Day: "St. Swithen is christening the apples."

In France, St. Médard's Day (June 8) and Sts. Gervasius and Protasius (June 19) are said to influence the weather. If it rains on those days, it will rain forty days after, say the people.

In Belgium, St. Godelive is the rainy saint.

"Claw for claw, as Conon said to Satan, and the devil take the shortest nails," is a Highland proverb, referring to the legend of St. Conon's encounter with the great enemy.

Poisson d'Avril, the name of an April fool in France, is a corruption of the word passion. Our Lord's Passion occurred about this time of the year, and as he was sent from Annas to Caiphas, and from Caiphas to Pilate, from Pilate to Herod, and from Herod back to Pilate, to mock and torment him, so arose the custom of sending on fruitless errands those who were despised—a custom which gradually spread through all classes.

"A man without eyes saw plums on a tree, Neither took plums nor left plums; pray, how could that be?"

#### To which I should answer:

"The man hadn't eyes, but he just had one eye, With which on the tree two plums he could spy: He neither took plums, nor plums did he leave; But took one, and left one, as we may conceive."

#### THE STANDARD OF HERNAN CORTES.

Among the prized relics which are shown in the National Museum at Mexico is the banner under which Cortes conquered the empire of the Montezumas. A copy of this ancient work is here given. It is of red damask, with a very beautiful picture of the Blessed Virgin painted

upon it. She bears a gold crown. and is encircled by twelve gold stars, a blue cloak and red dress. her hands united as if to implore her Son to aid in overthrowing the idolatrous dy-On nasty. the other side are the arms of Castile and Leon. It is about three feet square, and was preserved in the University in a



frame under glass, to prevent decay. A few years ago, it was removed to the National Museum for better preservation. Its authenticity is sustained by a series of accounts, beginning with that of Bernal Diaz, who describes how it was borne in procession when Cortes returned thanks to God at Cuyoacan for the capture of the city of Mexico in 1519.

Do all the good you can, To all the people you can, In every place you can, At all the times you can, In all the ways you can, And as long as ever you can.

was plundered by the Huguenots three times; the library, one of the finest in France, was finally destroyed or scattered during the French Revolution, and the monastery appropriated to other uses; and the abbey church, an engraving of which we give, one of the finest monuments of the middle ages, was completely destroyed. Cluny was founded in 810 by St. Bruno, and advanced to great fame under St. Odo, a monk from the abbey of St. Martin at Tours, who was a man of culture. It was under the government of St. Hugh that Cluny became famous all over the world. A Cluny monastery was established even in the valley Jehoshaphat, another at Mount Tabor, and another at Constantinople; besides establishing branches in various countries, amounting in all to three hundred and fourteen abbeys, which were subject to it. It rendered great service to literature. The names of several eminent popes are found on its registry. The church was the largest monastic church ever erected, and the largest church of any kind in the world except St. Peter's in Rome. It was 556 feet long, and 210 feet wide. The vestibule was 110 feet long, and 81 feet in height. There were five aisles, with a span of roof supported by sixty pillars, besides thirty other pillars which ran around the choir, enclosing an altar of silver and two hundred and twenty-five stalls of carved oak. The entire body of the church, roof included, was in marble, beautifully inlaid and polished. No age has yet been able to compete with this church. But all this has passed away. The abbey no longer exists. The abbot, who was often chosen as the umpire between nations in their quarrels, is no longer in the hierarchy of the church. The French Revolution destroyed the splendid abbey church and the library. It is told of Napoleon I. that he was invited to visit Cluny, but refused, saying: "You have allowed your grand and beautiful abbey to be sold and destroyed-go to, you are vandals; I shall not visit Cluny."

"There were Giants in those Days."—Mr. Tunis Van Pelt has now in his possession a much-worn document containing the weight of some of the Revolutionary worthies. It is dated West Point, August 19, 1783.

General Washington weighed 209 lbs.
General Lincoln weighed 224 lbs.
General Knox weighed 280 lbs.
Colonel Henry Jackson weighed 238 lbs.
Lieut.-Colonel Huntington weighed 232 lbs.
Lieut -Colonel Cobb weighed 182 lbs.

Lieut.-Col. Humphrys weighed 221 lbs. Lieut.-Colonel Huntington (?) weighed 132 lbs.

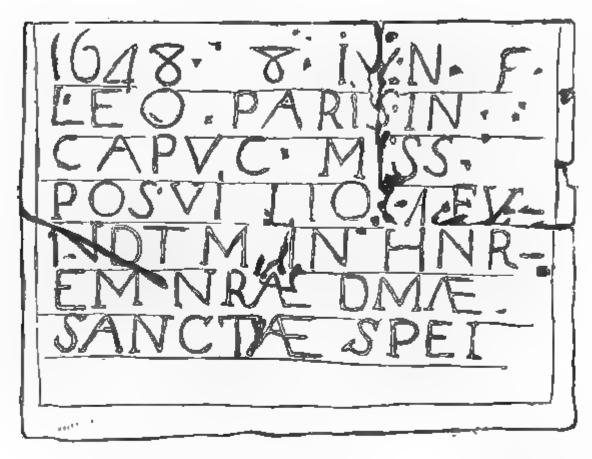
Lieut.-Colonel Creation weighed 166 lbs. Colonel Swift weighed 219 lbs. Colonel Michael Jackson weighed 252 lbs. Average weight, 214 lbs.

It will be seen by the above list that these old patriots "held their notwithstanding the hard times they were seven years in getting

#### THE PLATE

FROM THE CORNER-STONE OF THE CHAPEL OF OUR LADY OF HOLY HOPE, NEAR CASTINE, MAINE, FOUNDED IN 1648.

FRIENDS and relatives even of the great Cardinal Richelieu were the first to attempt seriously to colonize what is now Maine and Nova Scotia. The Capucin Fathers were always favorites with the cardinal, and doubtless at his suggestion they undertook and long directed missions on that coast. A few years since, a farmer, ploughing near Cas



tine, turned up a leaden plate, and threw it aside. Needing one day a bit of lead to mend his boat, he thought of the plate, and hunted it up. As he was about to cut it, he saw letters on it, and fortunately took it to an historical student in the neighborhood. The inscription was soon made out: "1648, 8 IVN, F. LEO, PARISIN, CAPVC. MISS. POSVI HOC FVND-TVM IN HNREM NRÆ DMÆ SANCTÆ SPEL."—" On the 8th of June, 1648, I, Friat Leo, of Paris, Capucin, missionary, laid this corner-stone in honor of our Lady of Holy Hope." We know that they had hospices and chapels at the mouth of the Kennebec and Penobscot at that early day; but here we have a relic of the chapel, found doubtless near the spot where Mass was offered by the Capucin fathers two centuries ago. The title of Our Lady is taken from Ecclus. xxiv. 24: "I am the mother of fair,

\*

love, and of fear, and of knowledge, and of holy hope." It was by this significant title that Mary took possession in New England. The Chesapeake already bore her name; Florida had her river; the Mississippi was soon to be dedicated to her conception; and a chapel under the title of the Assumption of Our Lady to look down on the waters of the Ohio.

# PLOUGH MONDAY.

The first Monday after the Epiphany is called Plough Monday in England It was a rural festival of great account in Catholic times, having reference to the resumption of labor after the Christmas holidays. In those days, the ploughmen kept a light burning before the representations of certain saints in the churches, to obtain a blessing on their work and on this day they used to go about in procession to get money to support the lights, called plough-lights. The Reformation, so-called, put out the lights, but could not suppress the festival. When that day of light came, tapers were not needed, and the ploughmen then collected money to spend at the public-houses!

A young lady met in company a young gentleman who evidently had an excellent opinion of himself. He introduced the subject of matrimony, and expatiated at length upon the kind of wife that he expected to marry; that is, if he ever should take the decisive step. His honored lady must be wealthy, beautiful, accomplished, amiable, etc. The listener waited until he ended, and then completely confounded him by asking, in the coolest possible manner: "And pray, sir, what have you to offer in return for all this?" The young man stammered, reddened a little, and walked away.

The custom of the Pope's changing his Christian name on his accession was introduced in 884 by Peter di Porca (Sergius II.), who, in his humility, thought it would be presumptuous to call himself Peter II From the same feeling, no Pope has ever retained or assumed the name of Peter. But in the signature to the originals of bulls, the Pope retains his original Christian name. Thus the present Pope signs the most important ecclesiastical documents "John"—Placet Joannes.

MR. GLADSTONE has stated to the people of Great Britain and Ireland what the cost of indulgence in strong drink is to each head in the kingdom. The gross amount is \$500,000,000 per annum, or about \$13 for each man, woman, and child. And this consumption of spirits brings to the Government a yearly revenue of \$150,000,000.

## FATHER LACORDAIRE.

John Barrier Henny Lacondaine was born in Recey-sur-Ource, Burgundy, on May t, 1802. His father died when he was four years of age, and his mother a strong and courageous Christian, desiring to



Fr. Hours - Dominique dassidanie

#### dy Tr. Quit .

give him a first-rate education, placed him at the age of ten in the College of Dijon. Seven years after, he left college with the faith which his mother had so carefully cultivated destroyed, owing to the system of education, in which religion held but a secondary place. He then

entered the Law School of Dijon, and went to Paris on the completion of his studies, in 1822. His legal talents soon attracted attention; but the faith of his youth returning, in a city where so many lose their faith, an ardent desire to lead a religious life induced him to seek admission into the Seminary of St. Sulpice, and on the 22d September, 1827, he was ordained priest.

Having refused the office of Auditor to the Rota, he accepted the humble post of chaplain to a convent of Visitation Nuns. Toward the close of 1829, the desire to lead an apostolic life led him to determine on embracing a career in the new and fertile field of America. The Revolution of 1830 caused him to delay his departure. In this hour of his country's peril, M. de Lamennais announced to him the plan of the Avenir, and induced him to share in an undertaking intended to be at once Catholic and national.

The course pursued by this celebrated publication excited a feeling of distrust among the episcopacy, and Lacordaire, unable to rest under the shadow of doubt, proposed to his companions to submit their theories to the Pope and abide by his decision. They visited Rome for this purpose, and, after some delay. Gregory XVI. pronounced his final and irreversible judgment, condemning the doctrine known by the name of "Catholic Liberalism," in the famous Encyclical, Mirari Vos. Lacordaire dutifully submitted to the infallible judgment of the Vicar of Christ, and separated himself from his proud leader, who soon after renounced the Catholic faith.

On his arrival in Paris from La Chesnaie, he was kindly received by the archbishop, and appointed to the chaplaincy of the Visitation Convent which he formerly held. In 1834, he opened the conférences in Stanislaus College which revealed to him his true vocation, and made known to Paris the orator whom she possessed. Soon after, he was appointed to the pulpit of Notre Dame. Two years after, he suddenly left Paris, and repaired to Rome. During his residence there, he resolved to join the Order of St. Dominic, and pronounced his solemn vows April 12, 1840. Thenceforth Lacordaire labored to re-establish the Order of Preachers, and struggled with the French Government for the liberty of religious orders. After thirty-four years of religious labor, during which his patriotism, his humility, and love for Christ drew many souls into the church, he died on November 21, 1861.

THE first episcopal function performed in the State of New York was by Mgr. de Pontbriand, Bishop of Quebec, in 1752. He visited a mission where Ogdensburg now stands, and baptized one hundred and twenty, and administered confirmation.

He doubles
His troubles

Who borrows To-morrow's.

#### MARSHAL P'DONNELL OF SPAIR

LEOPOLD O'DONNELL, Duke of Tetuan, Count of Lucena, Captain-General in the Spanish army, President of the Cabinet, and Secretary of War, was the son of Lieutenant-General Charles O'Donnell and Lady Josephine Joris, and was born on the 12th January, 1809, at Santa Cruz, Teneriffe, where his father was viceroy at the time. He entered the army in his tenth year, to wit, October 20, 1819, as sub-lieutenant in the



Infantry regiment known as the "Imperial Alexander." He was a captain in the Fourth Regiment of the Guard when Ferdinand VII. died. His family ties were strongly in favor of the claims of Don Carlos, but he chose the cause of the infant daughter of the deceased king, Isabella II. Excepting Espartero, the career of O'Donnell was the most brilliant of all the champions of the young queen. His relief of Lucana wan for him the commission of a lieutenant-general and a title of

nobility of Castile, as Count of Lucena, when only twenty-seven years old.

In 1843, he left Spain for Cuba, where he was captain-general for a number of years. On his return to Spain, in 1848, he took his scat in the Spanish House of Lords—Alta Camara.

His last feat of arms was the victory at Tetuan, where he greatly distinguished himself, and for which he was made Duke of Tetuan.

A Spanish journalist, writing of him a short time ago, enumerates his services as follows:

Actions, 48; assisted at, 17; commanded at, 31. Battles, 4; assisted at, 1; commanded at, 3. Assaults, 1. Sieges and taking fortified places, 16; assisted at, 10; commanded at, 7. Surprises, 4, at which he assisted. Combats, 1, at which he was present. Retreats, 1, which he commanded and directed. Total, 57.

He died at Biarritz, France, on the morning of the 5<sup>th</sup> November, 1867, deeply regretted by the Spanish people, and by none more than by Isabella, who knew he was worthy of it.

Marshal O'Donnell's widow survives him, and an only daughter, who was married some few years ago to a General Smith. His nephew, Charles O'Donnell, Marquis of Altisnira, succeeds to the title and family arms. His fortune at his death did not exceed \$50,000. His last words were an affectionate adieu to queredissima España.

## A LITERARY BIGOT.

THE late Sir Thomas Phillipps was a great collector of manuscripts. His library contained upwards of fifty thousand, many of them exceedingly rare. Next to the British Museum, Sir T. Phillipps's collection of MSS. was the largest in Great Britain. We learn from the Athenaum that he has left a very singular will, in which he has displayed to the last his animus against Catholics. Our contemporary states "that he, in a death-bed will, made a few days before his decease, has bequeathed 'Thirlestane House, at Cheltenham, together with the wonderful library, which literally fills that large mansion, to his youngest daughter, Mrs. Fenwick, for life, with remainders over to her children. is encumbered with a condition of unprecedented singularity. Thomas has strictly enjoined that neither his eldest daughter, nor her husband, nor any Roman Catholic shall ever enter the house. Some people may consider that Mr. and Mrs. Halliwell are not in bad company in their exclusion from this great literary paradise. We should gladly, out of deference to the testator's memory, have suppressed any allusion to so painful and absurd a clause; but a will being a public record, an attempt at concealment would be worse than useless."

## REV. ROBERT SOUTHWELL, S.J.

ROBERT SOUTHWELL was born in Norfolk in the year 1562. At the age of fifteen, he was sent to Paris for education, and afterwards to the English college at Douay. He went to Rome, and was received into the Society of Jesus on the 17th of October, 1578, in his seventeenth year. Having finished his novitiate and studies, he was made prefect of English studies in the English College at Rome. In 1584, he was



sent upon the English mission, and there labored with great success in the conversion of many souls, amongst them several persons of distinction, till 1592, when he was betrayed and arrested in a gentleman's house in Uxenden, within seven miles of London, and was committed to the Tower, after undergoing torture at the hands of Cecil's archfiend, Topcliffe. At the end of a month, he was brought out in such a wretched condition that his father presented a petition to Queen Elizabeth, asking that, if his son had committed any crime against the laws by which he deserved death, he might suffer it; and if not, as he was a gentleman, he

hoped her majesty would be pleased to order better treatment of him. After this, he was placed in better lodgings.

He was kept in prison three years, and at ten several times was cruelly racked, till at length they concluded to execute him. It is said that, in answer to a letter of Father Southwell's asking to be brought to trial to answer for himself, Cecil replied: "If he was in so much haste to be hanged, he should have his desire."

Some days before his execution, he was removed from the Tower to Newgate, and there put into the hole called Limbo, from whence he was brought out to suffer, on account of his priesthood, the 22d of February, 1505, having been condemned but the day before.

Father Southwell's poetry has been praised by Ben Jonson and others, and several editions of his works, in whole and in part, have been published at different times, but more for private than for general circulation. His poetry throughout breathes the spirit of thorough piety and religion. A volume of his *Meditations* has remained in MS. until this year, 1873, when it has been given to the public in a beautiful volume by Burns, Oates & Co., London. Below we give his poem on

#### THE BURNING BABE.

As I in hoary winter's night stood shivering in the snow, Surprised I was with sudden heat, which made my heart to glow; And lifting up a fearful eye to view what fire was near, A pretty Babe all burning bright did in the air appear, Who, scorched with excessive heat, such floods of tears did shed, As though his floods should quench his flames which with his tears were fed; Alas! quoth he, but newly born, in fiery heats I frye, Yet none approach to warm their hearts or feel my fire but I! My faultless breast the furnace is, the fuel wounding thorns, Love is the fire, and sighs the smoke, the salies shame and scornes; The fuel Justice layeth on, and Mercy blows the coals, The metals in this furnace wrought are men's defiled souls, For which, as now, on fire I am to work them to their good, So will I melt into a bath to washe them in my blood: With this he vanished out of sight, and swiftly shrunk away, And straight I called unto mind that it was Christmas day.

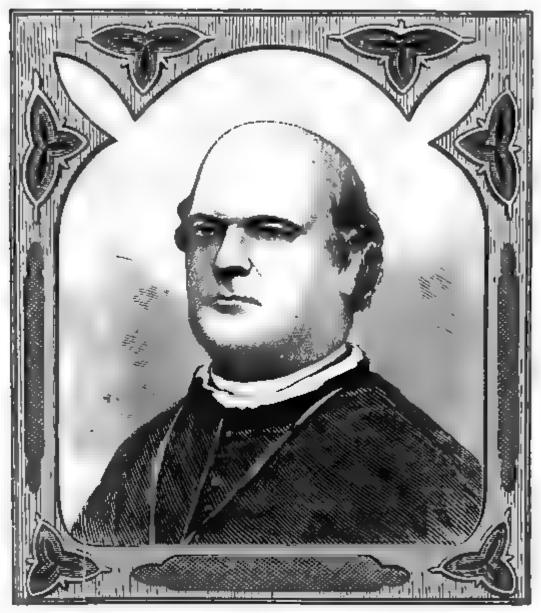
DURING the Middle Ages, and even down to our own time, the Feast of the Conversion of St. Paul, January 25, was regarded as foretelling the weather for the coming year.

"If St. Paul's Day be fair and clear,
It doth betide a happy year;
But if it chance to snow or rain,
Then will be dear all kinds of grain;
If clouds or mist do dark the skie,
Great store of birds and beasts shall die;
And if the winds do flie aloft,
Then war shall vexe the kingdom oft."

## RIGHT REV. JOHN BERNARD FITZPATRICK, D.D.,

THIRD BISHOP OF BOSTON.

BISHOP FITZPATRICK was born of Irish parents in the city of Boston, November 1, 1812. The family were highly esteemed by the Catholic, community, and numbered among their friends a Cheverus and a Matig-



son, who were present at the christening of John Bernard. The latter received his early education at the schools of Boston, attracted the attention of Bishop Fenwick when a young man, was sent by him first to the College of Montreal, and afterwards to the Grand Seminary of St. Sulpice, Paris. He was pre-eminent at all these schools for plety, assiduity, and intelligence. He was ordained a priest June 13, 1840, returned to Boston, and commenced his first missionary labous at

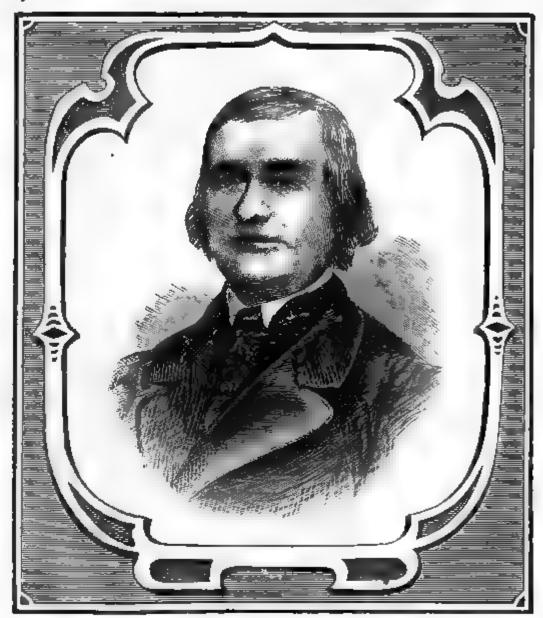
He was next appointed pastor at East Cambridge, where he erected a new church to accommodate his growing flock. Bishop Fenwick's anticipations in regard to Father Fitzpatrick were more than realized in his sacerdotal career. In 1844, the Bishop's declining health necessitated the appointment of a coadjutor, and the Rev. John Bernard Fitzpatrick was selected for that position, with the right of succession. No one ever accepted the episcopal office with greater reluctance, but, when accepted, "he was every inch a bishop." labors as Bishop of Boston were great indeed and very successful. He was consecrated at Georgetown, D. C., March 4, 1844, and in 1846, on the death of Bishop Fenwick, he became clothed with the succes-The present advanced and flourishing condition of the church in New England, and especially in Massachusetts, owes much to his zeal, labors, and abilities. His administration, though very successful for the church, was a painful one, for he had to bear many a cross for his church. His health was broken down by his labors and trials, and he expired on February 13, 1866, in the fifty-fourth year of his age. Bishop Fitzpatrick was a worthy successor of Bishops Cheverus and Fenwick.

## BOOK PRINTING IN CHINA.

THE process of printing a book in China is somewhat as follows: Two pages are written by a person trained to the business on a sheet of thin paper, divided into columns by black lines, and in the space between the two pages are written the title of the work and the number of the chapter and page, when the sheet has been printed, it is folded down through this space so as to bring the title, etc., partly on each The sheet when ready for printing is pasted face downward on a smooth block of wood, made usually from the pear or plum tree. As soon as it is dry, the paper is rubbed off with great care, leaving behind an inverted impression of the characters. Another workman now cuts away all the blank spaces by means of a sharp graver, and the block, with the characters in high-relief, passes to the printer, who performs his The two points that he has to be most careful about work by hand. are: to ink the characters equally with his brush, and to avoid tearing the paper when taking the impression. Proclamations, visiting-cards, etc., are all printed in the same manner. An economical way of printing small handbills and advertisements for walls is to cut the characters in wax instead of wood; but they soon get blurred, and the printing from them is often almost illegible. From a good wooden block some 15,000 sheets can be printed, and, when the characters have been sharpened up a little, it is possible to obtain 8,000 or 10,000 more impressions. -Chambers's Journal.

#### FATHER PETER JOHN DE SMET, S.J.

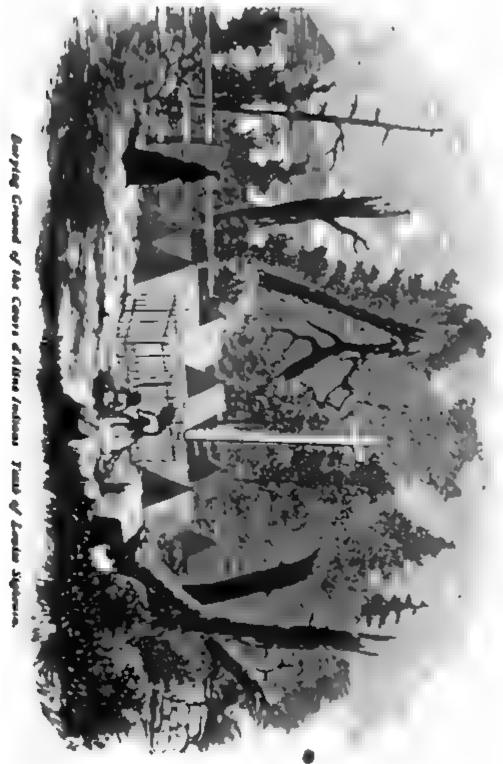
The name of this greatest Indian missionary of our country is familiar to all, yet his work of a lifetime deserves a study that it has never received. He was born at Termonde, in Belgium, December 31, 1801, of a pious and noble family, and in its bosom received his earlier education. Responding to a divine vocation, he entered the Episcopal Seminary at Mechlin. Here he and a few others felt called to devote them-



venerable priest, a fellow-countryman, worn with the labors and exposure of a difficult mission in Kentucky. As he depicted the field for labor, the young men gathered around him, and six offered to accompany him to America to enter the Society of Jesus. Of these De Smet was the youngest. Caution was, however, necessary, as the government.

gave orders to stop them; but they eluded the officers, De Smet very narrowly, and met at Amsterdam, whence they sailed July 31, 1821. Philadelphia, which they reached after forty days' voyage, sadly disappointed young De Smet, who expected wigwams, not houses like those of Europe; for the Indians were already the object of his zeal. Nerincks took his young candidates to the Jesuit novitiate at Whitemarsh, where they at once assumed the habit. Before the close of the two years' probation, difficulties in the diocese made it necessary to break up the novitiate. The young Belgian novices were on the point of returning to Europe, when Bishop Dubourg heard of it, and gladly bore them all to Missouri, and there, at Florissant, De Smet took his vows. He aided in founding that establishment and the University at St. Louis, not only by his talents and piety, but by his manual labor. The bishops of the United States, assembled at the Council of Baltimore in 1835, confided the Indian missions of the United States to the Society of Jesus, and Father De Smet, to his great joy, was sent in 1838 to found a mission among the Potawatamics on Sugar Creek. Two years after, a still wider field was opened. The Flatheads of the Rocky Mountains, gaining some knowledge of the faith from Christian Iroquois who had wandered to their land, sent three successive embassies to the Bishop of St. Louis, to beg for a Black30wn. In 1840, Father De Smet was sent to meet the wishes of this good people. His mission began the day of his arrival, and never was there a more willing people. laying the foundation of the mission, he returned, visiting several other tribes, and began to establish that ascendancy among them which, as the great Blackgown, he retained through life. The fierce Blackfeet treated him with singular honors. Then Father De Smet, in council with his superiors, planned a system of missions, and devoted his life to carrying it out. To effect it, he was continually in movement. year he would set out to the Rocky Mountains, visit new tribes, prepare the way for a mission, and, when fathers of the Society began permanent labors, he would pass to others already established. Then he would plod his way back to St. Louis, often amid hostile tribes, in great personal danger from wild beasts, or the lurking savage who did not recognize At St. Louis, there would be little rest. Resources were needed for the missions, and, unfortunately, the Catholics of the United States have shown little interest in the Indian missions, and done little to cheer and support the devoted priests laboring on them. Father De Smet looked to Europe, and especially to his native Belgium, for the necessary means. He was an acute observer, a naturalist, a scholar; he wrote a most pleasing and attractive style. His letters, published in the Annals of the Propagation of the Faith, in his Indian Sketches, Oregon Missions, Western Missions and Missionaries, New Indian Sketches, which appeared in French and English, besides many more published in

French, but which have not been all yet given in English, excited general attention. Full of authentic and accurate information, earnest and pious, they enable us to follow his career of self-imposed toil as the



gont organizer and procurator or treasurer of the Indian missions. It is to exaggaration to say that most of the actual missions would have been impossible except for his unremitting labors. His various works are full of touching incidents of the zeal, piety, and even perfection attained. by many of these red neophytes. Of one Louise Sighouin, an Indian woman of the Cœur d'Alene tribe, Father De Smet always spoke with The little cemetery where she was buried, shown in our illustration, was his favorite resort when at the mission. The Government of the United States, which in its Indian policy has never favored Catholic missions, recognized the ability and influence of Father de Smet, and often called upon him, conscious that, where Indian agents had only made matters worse, the great Blackgown could inspire confidence and restore peace. Thus he was used to put an end to the Sioux war, and in Oregon to bring the Yakamas and other tribes under Kamiakim to cease hostilities. He was also chaplain in the expedition to Utah, thus opening a new field of missions among the tribes on that Much time and labor in connection with the Catholic missionaries was required from the devoted De Smet at Washington, where a jealous and unfriendly spirit constantly embarrassed the labors of those who were stationed among the various tribes.

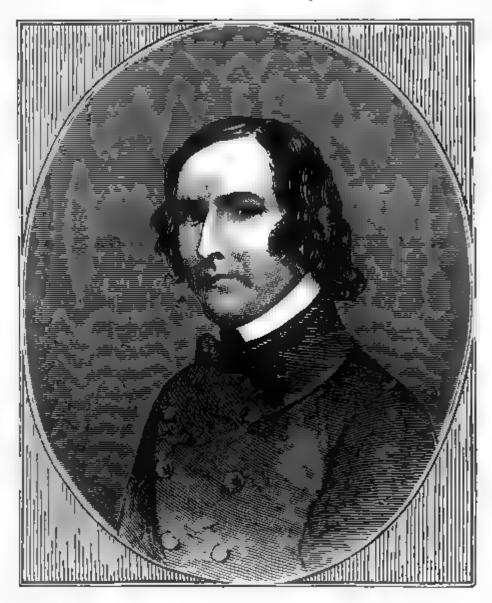
During his last voyage to Europe, he met with a severe accident, in which several of his ribs were broken, and he sustained severe internal injuries. Strong as his constitution had been, labor and exposure had shattered it; he slowly wasted away. He died among his brethren at St. Louis, at St. Xavier's Church, on Friday morning, May 23, 1872. After a solemn requiem in the University Church, at which Bishop Ryan delivered a funeral sermon, the body was borne to Florissant, and there, where he first began his religious career in Missouri, rests Father Peter John De Smet.

CANONIZATION.—It has been stated that St. Ulric of Augsburg was "the first subject of Papal canonization, having been enrolled in the calendar by the Council of Rome in 993." St. Ulric was canonized by Pope John XV. in the above year. In ancient times, however, all bishops canon ized saints; so that a canonization by a pope was nothing unusual or exclusive. But Pope Alexander III., who succeeded Adrian IV. in 1159, reserved the right of canonization to the Pope; and St. Gauthier, Archbishop of Rouen in 1153, is the last example of a saint not canonized by the Sovereign Pontiff.—Rev. Dr. Husenbeth, in Notes and Queries.

Toys.—Life is not a plaything, or rather our present life is a plaything, but the things to come are not such; or perchance our life is not a plaything only, but even far worse than this. For it ends not in laughter, but rather brings exceeding damage on them who are not minded to order their own ways strictly. For what, I pray thee, is the difference between children who are playing at building houses, and us when we are building our fine mansions?—St. Chrysostom.

#### COUNT DE MONTALEMBERT.

CHARLES FORBES RENE DE MONTALEMBERT was born in London on the 15th of May, 1810. His father was a noble French emigré; his mother the daughter of James Forbes, an Englishman of distinction. The first nine years of his life were spent principally in England under the immediate care and in the personal companionship of his maternal



grandfather, and, dating from this period, the English language was always to him a second mother tongue. At the age of fourteen, we find him at the College of St. Barbe, in Paris. He laid the foundation of his future distinction as a man of letters, an archæologist, a great orator, a great writer, an eminent political leader, and the ornament of the Chamber of Peers solely by close, unremitting, laborious application to his studies while at school.

Young Montalembert spent some time in Sweden, where his father was ambassador of Charles X. On his return, he wrote an article on that country, which Guizot, the editor of the *Revue Française*, advised him to cut down one-half, which he did, and even then the editor suppressed the greater portion of what remained.

He afterwards wrote an article on Ireland, which was allowed to go in entire. He soon afterwards visited O'Connell at his home in Derrynane. After his visit to Ireland came his intimacy with Lacordaire and Lamennais, which is well known; the publication of the *Avenir* and its discontinuance. In 1836, he published his *Life of St. Elizabeth*—a book which has passed through several editions, both in this country and in Europe.

On succeeding to his father's rank in 1831, and his rights as a member of the Chamber of Peers, Montalembert entered upon his political career, although, on account of his youth, he could take no part in the debates until 1835. In 1844, the educational question was opened, and discussion soon reached a point of warmth. It was then that Montalembert made the famous speech ending with the following words: "I add, in the name of Catholic laymen like myself, Catholics of the XIXth century: We will not be helots in the midst of a free people. We are the successors of the Martyrs, and we do not tremble before the successors of Julian the Apostate. We are the sons of the Crusaders, and we will never yield to the progeny of Voltaire!"

He was one of the editors of *Le Correspondant*, and contributed many valuable articles to its pages. He wrote several works, but his great work is *The Monks of the West, from St. Benedict to St. Bernard*, five volumes of which have appeared. The sixth volume, which was to contain the life of St. Bernard, has not yet appeared, although it is said to have been completed just before the distinguished author's death, which took place, after years of protracted agony and physical suffering, on March 13, 1870, at the age of sixty years.

One of his visitors said to him, while lying on what proved to be his death-bed: "If the Infallibility is proclaimed, what will you do?" "I will struggle against it as long as I can," he said; but, when the question was repeated, the sufferer raised himself quickly, with something of his old animation, and turned to his questioner. "What should I do?" he said. "We are always told that the Pope is a father. Eh bien! there are many fathers who demand our adherence to things very far from our inclination and contrary to our ideas. In such a case, the son struggles while he can; he tries hard to persuade his father; discusses and talks the matter over with him; but when all is done, when he sees no possibility of succeeding, but receives a distinct refusal, he submits. I shall do the same."

"You will submit so far as form goes," said the visitor. "You will

submit externally. But how will you reconcile that submission with your ideas and convictions?"

Still more distinctly and clearly he replied: "I will make no attempt to reconcile them. I will submit my will, as has to be done in respect to all the other questions of faith. I am not a theologian; it is not my part to decide on such matters. And God does not ask me to understand. He asks me to submit my will and intelligence, and I will do so."

"After having made this solemn though abrupt confession of faith," says the witness whom we have quoted, "he added, with a smile, It is simple enough; there is nothing extraordinary in it."

The Monks of the West is republished in this country by P. Donahoe, Boston, in 2 vols. 8vo.

# CLERGY AND RELIGIOUS IN THE UNITED STATES WHO BELONGED TO FAMILIES OF DISTINCTION.

THE Most Rev. Dr. Neale, the second Archbishop of Baltimore, was a descendant of Captain Neale, one of the earliest settlers of Maryland, who had been a favorite at the court of Charles I., and, according to some, was an admiral in the royal navy. Captain Neale's wife held an office in the household of Queen Henrietta Maria.

Archbishop Eccleston, of Baltimore, was the grandson of Sir John Eccleston, an emigrant from England to the western shore of Maryland before the Revolution.

Dr. Barron, Bishop of Upper and Lower Guinea, who labored at Philadelphia and elsewhere in the United States, was a brother of Sir Henry Winton Barron, of Waterford, Ireland. Bishop Barron died a martyr of charity to the sufferers from yellow fever at Savannah, 1854.

Bishop Fenwick, of Boston, and his cousin, Dr. Fenwick, the first Bishop of Cincinnati, were descendants of the Fenwicks of Fenwick Tower, Northumberland, England. Cuthbert Fenwick, the founder of the family in this country, sought refuge in Maryland from persecution in England for his religion.

Dr. Baraga, the first Bishop of Marquette and Sault St. Mary, belonged to one of the highest families of Illyria, and spent his childhood in the old family castle—one of the strongholds of feudal times. He belonged to the pure Sclavonic race, and his native tongue was the Illyrian, one of the most melodious of the Sclavonic tongues.

Prince Gallitzin, the second priest ordained in the United States, and the first to receive all the orders here—who founded the Catholic settlement at Loretto, Penn., and gave the name of Gallitzin to a town in Pennsylvania—was the son of Prince Gallitzin, Russian ambassador to Holland, and of Amelia von Schmettau, daughter of the Countess Ruffert and Marshal Schmettau, a favorite of Frederick the Great.

Father Gallitzin's kinswoman, the Princess Elizabeth Gallitzin, became a member of the Order of the Sacred Heart. She came to this country in 1840, founded four houses of her order, and died of yellow fever in Louisiana, in 1843.

Father Peter Malou, at one time a priest at St. Peter's Church in New York, was a gentleman of wealth, and a political and military leader in Flanders. He organized an army, of which he was the general; was sent to the National Assembly of France in 1793 to avert the invasion of Belgium. After his wife's death, he took holy orders. His oldest son became a senator in the kingdom of Belgium, and a grandson was Bishop of Bruges. Father Malou died in New York in 1827.

Father Ffrench, who died in Lawrence, Mass., in 1851, was the grandson of one who received titles and honors from the English Government.

Father Varela, a New York priest of holy memory, was a native of Cuba, and chosen unanimously as deputy to the Spanish Cortes in 1822.

M. de Clorivière, who contributed so much to the establishment of the Visitation Convent at Georgetown, D. C., was a nobleman of Brittany, a schoolmate of Chateaubriand, and a major-general in the army of La Vendée.

The first abbess of the Poor Clarcs, for a time established in Maryland, was a De la Marche. A second abbess was of the family De la Rochefoucauld. The House of Poor Clares of Western Pennsylvania was founded by Madame Van de Vogel, of a wealthy Flemish family of distinction.

Madame Keating, Superior of the Monastery of the Visitation at Frederick, Md., was the daughter of Captain John Keating, of the French service, a chevalier of the Order of St. Louis. Captain Keating was the son of Baron Keating, of Ireland, and grandson of Geoffrey Keating, who raised a company of horse during the siege of Limerick, but, obliged to withdraw to France with King James's army, he distinguished himself in Spain and Italy.

William Seton, the husband of Mother Seton, the foundress of the Sisters of Charity in the United States, belonged to a distinguished Scotch family, the head of whom is the Earl of Winton. Mr. Seton was the grandson of Sir Alexander Seton. One of his aunts married Sir Thomas Cayley, Baronet, of High Hall, in Yorkshire, the chief of an old Anglo-Norman family. Another aunt married Robert Berry, Esq., and became the mother of the celebrated Mary and Agnes Berry, the friends of Horace Walpole.

One who is very variable cannot be very sincere; to-day's truth is to-morrow's falsehood; or, at least, it is but a momentary sincerity.—

Madame Swetchine.

#### ST. JGHATIUS LOYOLA.

FOUNDER OF THE SOCIETY OF TESUS.

THE parents of St. Ignatius were Don Bertram Tance and Dolla Marina of the house of Saens, of Licona and Balda, whose union Ged blessed with eight daughters and three sons. The day and month of his birth are unknown, but the acts of his life show that he was born in the year 1491. Ignatius, while still a child, was placed with



one of his aunts, Doña Maria de Guebera. He there received a Christian education, and afterwards entered as a page into the court of Ferdinand the Catholic. He remained at court until his twenty-sixth year, when he attached himself to the household of his kinsman, Don Antonio Manrique, Duke of Najara, under whom he first learned to carry arms. After displaying his courage in several campaigns, he received.

on the 20th of May, 1521, at the siege of Pampeluna, a wound by which he was crippled for life. During the tedious confinement which followed, his attention was directed to the mysteries of religion; the thoughts which had before engrossed his mind vanishing in proportion as the new ideas arising in it became more vivid.

In the spring of 1522, finding himself well enough to undertake a journey, he directed his way towards the Monastery of Our Lady of Montserrat. On his arrival, he confessed, with abundance of tears, the sins of all his life, and also communicated to his confessor his designs and his plan of life, which he had as yet done to no one. Before his departure, he suspended his sword and dagger near the altar in the church; then, having given to a mendicant his rich dress, and wrapping himself in a cloth of coarse serge, his head and feet bare, and supporting himself with a staff, he forgot entirely Inigo de Loyola, and put on, so to speak, another person in the poor unknown pilgrim, as he styles himself, and so departed at break of day, after receiving Holy Communion.

In 1523, St. Ignatius visited Rome, and made a pilgrimage to Jerusalem, returning to Spain in 1524. He passed several ensuing years at Barcelona, Alcala, and Salamanca in the study of grammar, philosophy, etc., which he had neglected in his youth. In 1528, he became a student in the University of Paris, where he remained seven years, and where he had for fellow-students and companions Francis Xavier, Peter Faber, James Laynez, and Nicholas Alphonso, surnamed, from the place of his birth, Bobadilla, in whom he saw a most important nucleus for his future community. To them he disclosed the project he had long entertained of visiting the Holy Land for the sake both of pious pilgrimage and of shedding their blood, if necessary, for the conversion to the Christian faith of countries in which Catholicity had once flourished, but which now for centuries had been overrun by the children of the false prophet. They accepted his proposal with joy, and chose the 15th of August, the Feast of the Assumption, as the day on which to take their vows, in order to show that they took the Blessed Virgin for their patroness. In 1537, Ignatius and his companions arrived in Rome, and presented themselves to the Pope, Paul III., who received them favorably.

The society, after having completed the sketch of its constitution, laid upon our saint the task of drawing up a formula to be presented for the approbation of the Holy Sec. The pope sent the formula to be examined by Thomas Badia, the Dominican, Master of the Sacred Palace, who, at the end of two months, sent it back with a favorable reply. In the year 1541, St. Ignatius was chosen Superior-General of the order, which was styled the Society of Jesus. He remained thenceforth in Rome, where he died in 1566.

Before his death, he had the happiness of counting twelve provinces of his order established in Europe, Asia, America, and Africa. Up-

wards of one hundred colleges had been opened, which attracted crowds of eager pupils, and the members of the society, sixteen years after its foundation, numbered seven thousand. He was canonized in 1622. His chief work is *Manresa*; or, The Spiritual Exercises of St. Ignatius. Several lives of St. Ignatius have been written, notably those of Ribadeneira, Bartoli, and Genelli, and lately Mr. Stewart Rose has given us one that has been much admired by the critics.

#### BIRTH-PLACE OF ST. IGNATIUS.

At a short distance from the town of Azpeytia, in the province of Guipuscoa, Spain, stands the majestic edifice represented in our engraving. This grand architectural mass is situated on a gently rising eminence commanding the flat of a narrow vale enclosed by mountains, and watered by the little stream of Urola. Of the building itself, the centre forms the church. On the one side is the college, and on the other the hospital, which encloses a tower—the last vestige of the Castle of Loyola, the birth-place of St. Ignatius. The castle came into the possession of the Society of Jesus through the liberality of Anne of Austria, who purchased it from the heirs of the family title, that a college might be added over which the king should have the right of patronage. Her son, Charles II., confirmed this grant, but forbade the destruction of the old family castle.

No essential change has been made in its interior, but it has been adorned with a magnificence suitable to its present purposes. In the court-yard opposite the entrance is a chapel and place of interment for the inmates of the college. To the right, the staircase leads to a chamber where confessions were heard, and from it a tribune looks into a chapel in which St. Francis Borgia said his first Mass. The upper story is divided into a sacristy and oratory on the left hand, while on the right is the room in which St. Ignatius lay sick, and which is now a chapel. It is low, but ornamented with great magnificence, the pavement being laid in marble mosaic-work, the beams of the ceiling being gilt, and the walls covered with frescoes. Above the old entrance-gate are the family arms, rudely carved in stone, representing two lions rampant and lambent, having between them a cauldron, or something similar, suspended by a chain. The great church, which is circular, is 131 feet in diameter, and 200 feet high, and is faced with costly and variegated marble.

The following poem by the Rev. Francis Mahony, better known as "Father Prout," commemorates the night-watch of arms of St. Ignatius in the Monastery of Montserrat, when, on the eve of the Feast of the Annunciation, he passed the night in watching and prayer before the altar, and, in the spirit of the most exalted chivalry, resigned his sword for ever, resolved to devote himself henceforth to holier pursuits:



# DON IGNACIO LOYOLA'S VIGIL IN THE CHAPEL OF OUR LADY OF MONTSERRAT.

When at thy shrine, most holy Maid,
The Spaniard hung his votive blade,
And bared his helmed brow—
Not that he feared war's visage grim,
Or that the battle-field for him
Had aught to daunt, I trow—

Fame! thy bright theatres I shun,
To tread fresh pathways now:
To track thy footsteps, Saviour God!
With throbbing heart, with feet unshod:

Hear and record my vow.

"Yes, thou shalt reign! Chained to thy throne,
The mind of man thy sway shall own,
And to its Conqueror bow.

Genius his lyre to thee shall lift, And intellect its choicest gift Proudly on thee bestow."

Straight on the marble floor he knelt,

And in his breast exulting felt

A vivid furnace-glow;

Forth to his task the giant sped,

Earth shook abroad beneath his tread,

And idols were laid low.

India repaired half Europe's loss;
O'er a new hemisphere the cross
Shone in the azure sky,
And, from the isles of far Japan
To the broad Andes, won o'er man
A bloodless victory!

"THE STREET ARABS."—The work that is now being performed by the London Board of Education in "picking up" the street Arabs," and placing them in refuges where they may be well nourished and piously educated, seems to be accurately described in the following passage:

"Having returned to Venice, he commenced zealously to practise works of piety—being wonderfully drawn towards the poor—but in an especial manner compassionating boys who, having lost their parents, were wandering poor and filthy throughout the city; these he received into a house established at his own expense, to be supported and instructed in Christian morality."

This extract is taken from the Life of St. Jerom Æmiliani, who died at Somascha on February 8, 1537. The main distinction between him and London philanthropists is that the good they are doing in the nine-teenth had been already performed by him in the sixteenth century; and to this may be added, that all the expenses of the London experiment are defrayed by means of a general rate, whilst all the cost of feeding, housing, and schooling the destitute vagabond boys of Venice came out of the pocket of St. Jerom Æmiliani—excepit de sus. This was not the sole useful work he performed, for he was also a founder of "Magdalen asylums."

"He opened, something before unknown in these parts, a house for the reception of women rescued from a life of vice."— IVm. B. MacCabe, in Notes and Queries.



Church of Our Lady of Lourdes.

# CHURCH OF PUR LADY OF LOURDES.

The engraving which we give on the opposite page is an exact picture of the "Church of Our Lady of Lourdes," erected over the grotto where the apparition of the Blessed Virgin Mary was granted to Bernadette Soubirous. It was authorized to be built by a decree of the Bishop of Tarbes, dated January 18, 1872. The grotto and the surrounding lands, and the whole group of Massabielle rocks, were purchased from the town of Lourdes, and now belong to the church. Thousands of people visit this church and grotto every year, and innumerable cures are performed through the intercession of Our Lady of Lourdes and the use of the water of the grotto. Cures fully authenticated have even taken place in this country by the faithful devoutly using this miraculous water.

# FIRST SETTLEMENT IN MAINE.

In 1609, eleven years before the Puritans came to Massachusetts, while the Franciscan friar was converting the savages of Florida to Christianity, De Monts, a Frenchman, who had obtained a grant from Henry IV., established a colony on Neutral Island in Scoodic River, and here a Catholic priest reared the first chapel in New England. Another pricst in the party, Nicholas d'Aubri, was nearly lost on the neighboring coast of Nova Scotia. This colony soon after removed to Port Royal. Here the Jesuit Fathers, Biard and Masse, began their labors, but, being hampered by the colonists, resolved to begin a new establishment. Madame de Guercheville, a pious French lady, gave means to found a mission colony, and in 1613, Biard and Masse, with a small party under De la Saussaye, began the settlement of St. Saviour's on Mount Descrt Island. But before the buildings were erected, some English from Virginia, under Argall, attacked the place, killed Brother Gilbert du Thet, and carried all the fathers and their colonists off. After this came French fishing colonies with Capuchin Fathers, while back in the woods the Jesuits began to win the Indians to the faith.

### THE STARS ARE SHINING.

The stars by night are shiring With clearest ray screee; The lilies in our gardens Are gay with summer sheen. So, Virgin flower of brightness, Thou bloomest ever new; So thou, O sweetert Mother! Art pure as morning dew.

-From the Latin.

LITHOGRAPHY was invented by Aloys, or Aloysius, Senefelder, who was been at Prague in 1771.

# THOMAS PARCY MCGES.

Titts distinguished Irishman was born in the town of Carlingford, County of Louth, April 23, 1825, and had almost completed his forty-third year when his life was cut short by an act of violence in the city



Hours neary Sung, Hos. Dany Mysee

of Ottawa, C. E., April, 1868, while returning to his house from the New Dominion House of Commons, of which he was a prominent and leading member.

Mr. McGee, whose parents were in ordinarily comfortable circumstances, at a very early age received a plain but thorough education; and, being of an aspiring disposition, when scarcely seventeen, left home to seek his fortunes in the United States. Early in 1842 he settled in Boston, and became first assistant and afterwards principal editor of the Pilot. While in this capacity, some of his writings, à propos of the imprisonment of O'Connell, attracted the attention of the proprietor of the Dublin Freeman's Journal, who invited him to return to his native country, and accept a position on his paper, then, as now, the leading daily in Ireland. The proposal was accepted, and Mr. McGee, at his own request, was assigned to act as London correspondent.

When the unfortunate division in the repeal ranks took place in 1846, he resigned his place in London, on account of his sympathy with the "young Ireland" party, and returned to the Irish capital to become one of the editors of the celebrated Nation, and subsequently Secretary of the Irish Confederation. Both positions, in which he displayed the greatest zeal, industry, and intelligence, he was obliged to abandon in July, 1848, and again to seek a home in the New World. In October of that year, he established the New York Nation, the publication of which was discontinued in June, 1850, and soon after the American Celt appeared. This paper was first published in Boston, then in Buffalo, and finally in New York, until in 1857, when it was disposed of to the Messrs. Sadlier & Co., and is still published by them under another title; the proprietor of the Celt having determined to accept the invitation of his countrymen in Canada, and to remove to that province.

There as he had anticipated, his sphere of usefulness was enlarged. By his judicious policy and eloquent appeals, the disorganized elements of Irish society were harmonized, and from a few months after his arrival until his melancholy death he was the chosen leader of his countrymen, and their spokesman and defender in the Canadian Parliament.

His political and journalistic duties, however, did not prevent him from following his favorite pursuit—literature. Besides innumerable lectures delivered in various parts of the country, he wrote several books of sterling merit, amongst which may be mentioned: O'Connell and his Friends, The Irish Writers of the Seventeenth Century, The Irish Settlers in America, Life of Bishop Maginn, Attempts to Establish the Protestant Reformation in Ireland, A History of Ireland, and others of minor importance. In all these works, as well as in his speeches, Mr. McGee displayed that spirit of fervid patriotism and purity of morals which ever distinguished his private life. As a lecturer and journalist, he attained a high and deserved reputation; he was also a poet of no mean merit; and, what is better than all, he was a sincere Catholic, and most happily prepared for the sudden death which overtook him by a devout reception of the Sacraments a few days before that sad event.

#### THE LEGEND OF ST. MARTIN.

Back from long, bloody wars and strifes the Roman emp'ror rode,

His gallant knights behind him all their wearled steeds bestrode;

The day was cold and stormy, and the pitying clouds above

Dropped down upon the shivering earth their mantle white of love.

The halls of air were crowded there with angels hast'ning down

To scatter snow-white crystals upon the imperial crown,

Upon the knightly retinue, and on the grateful earth,

Concealing stains with purity, born of the heaventy birth

Of Hope, and Faith, and Charity, to man sent from above.

Hut, best of all, of charlty—gift of the Holy Dove.

On a beggar fell the anow as well, who, in the village street.

Shivered and cried to the emperor, as he rode past so fleet,

"For charity and dear God's sake, give me a piece of gold

To buy me a warm garment for the winter's bitter cold!"

Theodosius heard, but herded not, and still his horse he spurred,

And fast the proud knights followed on, none delgning him a word,

"Till one, more thoughtful than the rest heard he the angels' wings?—

Reined in his horse to hear the cry; then quick to earth he springs.

He draws his sword; without a word, he cuts his cloak in two;

One-half he flings upon his back, and "This half unto you"

He cries, and wraps the trembling form, then springs upon his steed,

Not waiting there for thanks or prayer, but follows at full speed.



That night awoke that Roman knight, waked by a dazzling light;

About his couch bright angels stood with robes of snowy white,

And at his feet, with crown of thorns, there was a wondrous form,

Who were the half cloak he had given to the beggar in the storm,

"Now, who are these, and who art thou?" th' autonish'd knight did ask. 'We are the angels of the Lord; we have performed our task,"
They answered; and then Christ the Lord, clothed with all charity,
Said, "As thou didst it unto him, thou didst it unto me."
Then heavenly music filled the air, nor long the vision stayed;
The brave knight kneeled and bowed his face, and until mern he prayed;
Then rose he from his soldier's couch, and put away his sword—
Thenceforth the good St. Martin was a soldier of the Lord.

### London and its Parks.

THE Registrar-General gives the following statement of the area of the public parks in and about London, as ascertained by the Ordnance Survey Department: St. James's Park, 58 acres; the Green Park, 60 acres; Hyde Park, 386 acres; Kensington Gardens, 245 acres; the Regent's Park, 406 acres; Victoria Park, 223 acres; Southwark Park, 63 acres; Kennington Park, 19 acres; Battersea Park, 192 acres; Greenwich Park, 199 acres. These ten parks, together containing 1,852 acres, are all within the registration division designated "London," which comprises 78,080 acres, including 2,718 acres of the Thames. Beyond these limits, but still within the district served by the Metropolitan Police, there is also Richmond Park, with 2,015 acres; Kew Gardens, etc., with 322 acres; Old Deer Park, with 357 acres; Bushey Park, 993 acres; and Hampton Court Park, 576 acres. These last five parks contain together 4,266 acres, which, added to the area of the ten parks first above-named, make a total of 6,118 acres of public park in or about London.

ELIGIBLE YOUNG BACHELOR (making a call)—"Well, Master Fred, you don't know who I am."

CANDID YOUNG HOPEFUL—"Oh! but I do, though. You're the chap ma says would be such a good catch for our Mary."

THE PARADOX.—A strange conjunction and alienation; what I fear I embrace, and what I love I am afraid of; before I make war, I am reconciled; before I enjoy peace, I am at variance.—St. Gregory Nazianzen.

I DWELL in grace's courts,

Nourished with virtue's rights;

Faith guides my wit, love leads my will,

Hope all my mind delights.

-Southwell.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—Savonarola.

### Mother Mary of the Incarnation.

Among the remarkable and holy personages who illustrated the church in France during the seventeenth century, few rose higher than Mary Guyard, known in religion as Mother Mary of the Incarnation, who, with Madame de la Peltrie, founded the Ursuline Convent at Quebec. Charlevoix, called by Bancroft "the best of our early historians," styles her the St. Teresa of New France; and so great an admirer was

he of her singular ability and holiness that he wrote her life. She was born at Tours, Oct. 18, 1599. Her childhood was marked by eminent piety, and her inclinations all pointed to a religious life. but, yielding to the will of her parents, she married at the age of seventeen Mr. Martin, a silk manufacturer. Aiding him in his affairs, she showed already an ability for management that was to be subsequently of great assistance to But her married life was short. Left a widow at the age of nineteen, her mind turned to the religious state; but, till her son attained



the age of twelve, she remained in the world, leading a life of piety and industry, combining the highest contemplation with the most distracting employments.

In 1631, she entered the Ursuline Convent at Tours. Here she felt supernaturally called to labor in a country utterly strange to her. The vocation of Madame de la Peltrie to labor in Canada drew the two together, and led to the project of founding the Ursuline Convent

of Quebec. Mother Mary of the Incarnation came over in 1639 with a few nuns.

In the organization and direction of her new convent, Mother Mary of the Incarnation showed that she was indeed called by God. She began at once the work of instruction, the nuns taking as pupils, not only the daughters of the colonists, but also those of the friendly Indian tribes. This led Mother Mary to acquire several of the Indian languages, in which she wrote instructions for her little pupils. They lived for a time as best they could, their monastery not being begun till 1641; in fact, they did not enter it till November 21, 1642. Poverty and trials of various kinds befell them; their convent was destroyed by fire in December, 1650, in the very middle of a Canadian winter, but nothing could daunt the great soul of Mother Mary of the Incarnation. She restored her house, and the nuns resumed their work of devotion. She continued to direct the monastery as Superior to her last illness, and died April 30, 1672.

In the troubles of the colony caused by the war waged by the Iroquois, she was frequently consulted, all respecting her advice. Her son, Dom Claude Martin, who had become an eminent Benedictine, published her Life and her Spiritual and Historical Letters, her Holy School, or, Explanation of the Larger Catechism, and her Spiritual Retreats.

Bossuet, Camus, Mr. Emery, in France, as well as Bishop Laval, Fathers Lallemant and Charlevoix, speak of her in the highest terms of admiration, Bossuet styling her "the Teresa of our days and of the New World"; and Rev. Mr. Emery used her works exclusively in one of his spiritual retreats, saying: "She is a saint whom I most sincerely revere."

The convent she founded, the oldest on the continent north of the Spanish parts, still flourishes in Quebec, both as a select academy for young ladies and a free school for poor children. In August, 1873, it contained professed choir sisters, novices, and lay sisters—ninety-three in all. In the select school there are four hundred and ten pupils, and in the free school three hundred pupils.

HUNGRY DINER.—"Trouble you for some more bread. I always eat a good deal of bread with my meat."

LANDLORD.—"So I see, sir! And a good deal of meat with your bread"

ALBERTUS MAGNUS, the great Dominican, invented an automaton figure representing the human form with the power of motion. It was a step towards the invention of the manikin.

# MISS HONORA NAGLE,

FOUNDRESS OF URSULINE AND PRESENTATION ORDERS IN IRELAND.

Miss Nagle was born at Ballygriffin (on the banks of the Black-water), near Mallow, County of Cork, in 1728. Her father, Garrett Nagle, was of the family of Sir Richard Nagle, Knight, county attorney-general and Speaker of House of Commons in the Parliament of James II.,



which sat in Dublin in 1689. Miss Nagle was sent to Paris to be educated, and, when her course was finished, she remained on a visit with some friends there, and, being of a lively disposition, entered freely into the gaieties of Paris.

It was while returning with a companion, a Frenchwoman, early one spring morning in 1750, at the age of twenty two, from one of the most fashionable salons of Paris, that Miss Nagle was inspired, so to say, with an idea of the work she ought to do, and which has proved to be a

great work indeed. As their carriage lumbered along the streets of Paris, the young lady's attention was attracted by a crowd of poor people standing at the yet unopened door of a parish church, waiting for admission in order to hear Mass before entering on their day's work. The young lady was forcibly struck with the hard lot of these children of toil. It was the turning-point of her life. Her thoughts were from that moment changed, and naturally turned to her native land, then groaning under the weight of persecution for conscience sake—its religion proscribed, its altars overturned, its children denied education at home under grievous penalties. She fervently commended the matter to God, and took the advice of learned and pious ecclesiastics, and went ahead with her good work. At first she established schools for poor girls in Cork, and finally established a convent of Ursulines in September, 1771, and this is the date of the establishment of the Ursuline Order in Ireland.

Miss Nagle also established the Order of Presentation Nuns for the special object of educating poor children. This Society commenced its work on Christmas Day, 1777. She also established an asylum for aged females; and the splendid building in the neighborhood of the South Presentation Convent, Cork, is the result of her work. She died on the 26th of April, 1784, surrounded by her little community, to whom, on being urged to say something, she addressed, as her last exhortation, the words: "Love one another as you have hitherto done." She calmly expired in the fifty-sixth year of her age, and the thirtieth of her heroic career of charity. There are now in Ireland fifty convents of the Presentation Order.

A FACETIOUS fellow having unwittingly offended a conceited fop, the latter told him he was no "gentleman."

"Nay, thank me not," the kind one said,
"Tis to myself I've given;
Each friendly gift like this I make
A stepping-stone to heaven."

THERE is no place like a convent for keeping one's memories fresh, and the same is true of the country, though in very inferior degree. In great cities, the absent are already dead; and the dead, as if they had never been.—Madame Swetchine.

<sup>&</sup>quot;Are you a gentleman?" asked the droll one.

<sup>&</sup>quot;Yes, sir," answered the fop.

<sup>&</sup>quot;Then, I am glad I am not," replied the other.

# DUNBRODY ABBEY.

THE ruins of Dunbrody Abbey, a picture of which is given below, are situated in the parish of Killesk, County Wexford, Ireland. It was founded in 1182 by Montemaurisco, to whom Strongbow had committed the command of the English forces when he returned to Henry II. to report his conquests to that monarch. After Strongbow's return, a quartel between him and Montemaurisco resulted in the latter quitting the army and retaining a small portion of the parish, upon which he erected



this monastery. Here he settled monks of the Cistercian Order, and became himself the first abbot. Some years ago, the interior walls of the church were nearly entire; on each side of the chancel were three chapels, vaulted and groined; the great gisle was divided into three parts by a double row of arches, supported by three piers; the inside of the arches have a molding springing from beautiful consoles. The tower is supported by a noble arch; the cloisters appear to have been spacious, but their ruins alone remain. The west window is entire; the door beneath was magnificent, having been adorned with open filagree work cut in stone, and highly raised from its surface. Like all of Ireland's churches of olden time, but little of it remains to-day. The Reformers made their work complete, so far as the destruction of these monuments of Catholicity were concerned.

### CONTENT AND RICH.

DY REV. ROBERT SOUTHWELL, S.J.

I DWELL in grace's court,
Enriched with virtue's rights;
Truth guides my wit, love leads my will,
Ilope all my mind delights.

In lowly vales I mount
To pleasure's highest pitch;
My happy shroud true honors brings,
My poor estate is rich.

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast.

Enough I reckon wealth;
A mean the surest lot,
That lies too high for base contempt,
Too low for envy's shot.

My wishes are but few,
All essay to fulfil;
I make the limits of my power
The bounds unto my will.

I have no hopes, but one,
Which is of heavenly reign;
Effects attained or not desired
All lower hopes refrain.

I feel no care of coin,
Well-doing is my wealth;
My mind to me an empire is,
While grace affordeth health.

I clip high-climbing thoughts,
The wings of swelling pride;
Their fall is worst, that from the height
Of greatest honors slide.

Since sails of largest size

The storm doth soonest tear,

I bear so low and small a sail As freeth me from fear.

I wrestle not with rage
While fury's flame doth burn;
It is in vain to stop the stream
Until the tide do turn.

But when the flame is out,
And ebbing wrath doth end,
I turn a late enraged foe
Into a quiet friend.

And taught with often proof,
A tempered calm I find
To be most solace to itself,
Best cure for angry mind.

Spare diet is my fare,
My clothes more fit than fine;
I know I feed and clothe a foe
That pampered would repine.

I envy not their hap
Whom favor doth advance;
I take no pleasure in their pain
That have less happy chance.

To rise by others' fall
I deem a losing gain;
All states with others' ruins built
To ruin run amain.

No change of fortune's calms
Can cast my comforts down;
When fortune smiles, I smile to think
How quickly she will frown.

And when in froward mood
She proves an angry foe,
Small gain I found to let her come,
Less loss to let her go.

SUN-PAINTING of the nature of the daguerreotype was known to Leonardo da Vinci in the fifteenth century. It was again indicated in a book published at Paris in 1760, written by Tiphanie de la Roche.

DR. MORICHINI, an Italian, and a friend of Sir Humphry Davy's, was the first who discovered and applied the magnetizing power of the violet ray in the prism.

### ALPHABET OF APOTHEGMS.

A void an angry man for awhile, a malicious one for ever.

B e attentive to the end as well as to the beginning.

C leanliness is the elegance of the poor.

D eeds are fruits, words are but leaves.

E ndeavor to be what you would appear to be.

F etters, though made of gold, are fetters still.

G reat minds have wills; others, only wishes.

H e is idle who might be better employed.

I f you sow iniquity, you must reap misery.

I ust praise is only a debt, but flattery is a present.

K nowledge is the treasure of the mind.

L aziness begins in cobwebs, and ends in iron chains

M ake good use of time, if you love eternity.

N either believe rashly nor reject obstinately.

One eye-witness is better than ten hearsays.

P overty wants some; luxury, many; avarice, all things.

Q uick believers need broad shoulders.

R eckless youth makes rueful age.

S peak not at all, rather than speak ill.

The key of the day and the lock of the night is prayer.

U nmerited honors never wear well.

V irtue that parleys is near a surrender.

W rite injuries in dust, but kindnesses in marble.

Y outh seeks renown; old age, repose.

Z eal in a good cause is commendable.

### A SPIRITUAL GLASS.

THE following lines are printed at the end of an edition of Following of Christ, translated into English by Father Richard Whytse and published in 1556:

Read distinctly.

Pray devoutly.

Sigh deeply.

Suffer patiently.

Meek you lowly.

Give no sentence hastily.

Speak but rathe, and that truly.

Prevent your speech discreetly.

Do your deeds in charity.

Temptations resist strongly; break his head quickly.

Weep bitterly.

Have compassion tenderly.

Do good works busily.

Love perseverantly.

Love heartily

Love faithfully.

Love God alonely,

And all others for him charitably,

Love in adversity.

Love in prosperity.

Think always of love, for love is r other but God himself.

Thus to love bringeth the lover to without end. Amen.

# ARCHBISHOPS AND BISHOPS OF THE UNITED STATES, SEPT. 1879.

#### ARCHBISHOPS.

71 NC77 1	<i>3131101</i> 3.	
NAME.	ARCHDIOCESE.	RESIDENCE.
Most Rev. J. R. Bayley, D.D	.Baltimore	. Baltimore, Md.
Francis N. Blanchet, D.D	Oregon	Portland, Oregon.
Peter R. Kenrick, D.D	St Louis	St Louis Mo
John D. Durgell, D.D.	Cincinnati	Cincinnati Ohio
John B. Purcell, D.D	Can Francisco	Con Francisco Coli
J. S. Alemany, D.D. John McCloskey, D.D		San Francisco, Car
John McCloskey, D.D	.New York	.New York, N. Y.
P. A. Perche, D.D	New Orleans	. New Orleans, La.
·		•
BIS.	HOPS.	
NAME.	DIOCESE.	RESIDENCE.
Right Rev. Thaddeus Amat, D.D	. Monterey	. Los Angeles, Cal.
R More D.D. Coadi	Monterey	Los Angeles Cal.
David W. Bacon, D.D  James F. Wood, D.D W. H. Elder, D.D  Joseph Dwenger, D.D	Portland	Portland, Me.
James R Wood D D	Philadelphia	Philadelphia Pa
W H Flder D D	Natchez	Natchez Mice
Toront Domenton D.D.	Fort Warms	Fort Wasse Ind
Joseph Dwenger, D.D	.ron wayne	. Fort wayne, ind.
P. N. Lynch, D.D F. P. McFarland, D.D	.Unarleston	. Charleston, S. C.
F. P. McFarland, D.D	.Hartford	. Hartford, Ct.
Augustine Verot, D D	.St. Augustine	.St. Augustine, Fla.
James O'Gorman, D.D	. Nebraska	Omaha, Neb.
Thomas L. Grace, D.D.	St. Paul	St. Paul. Minn.
John Quinlan D D	Mobile	Mobile Ala
M Domonos D D	Dittohura	Dittohura Do
Augustine Verot, D D  James O'Gorman, D.D  Thomas L Grace, D.D  John Quinlan, D D  M. Domenec, D D	Cose Valley	. ritisburg, ra.
E. O Connell. D D	. Uliass valiev	. Mai vsvine. Cai.
S. H. Rosecrans, D.D	.Columbus	. Columbus, Onio.
S. H. Rosecrans, D.D	.Galveston	. Galveston, Texas.
Louis De Goesbriand. D.D	. Burlington	. Burlington, Vt.
P. A. Feehan, D.D	Nash ville	. Nashville, Tenn.
John J. Conroy, D.D	Albany	Albany, N. V.
For McNeirney D.D. Coadi	Alhany	Albany N V
Ichn I Williams D.D.	Poston	Poston Moss
John J. Winiams, D.D	Debermen	. Duston, Mass.
Fcs McNeirney, D.D., Coad John J. Williams, D.D John Hennessey, D.D	. Dubuque	. Dubuque, Iowa.
Edward Fitzgerald, D.D	Little Rock	. Little Rock, Ark.
Edward Fitzgerald, D.D William McCloskey, D.D Richard V Whelan, D.D	. Louisville	. Louisville, Ky.
Richard V Whelan, D.D	.Wheeling	. Wheeling, West Va.
John M. Henni, D.D	.Milwaukee	. Milwaukee. Wis.
M A Planchet D D	Magazialia	Cost Vancoures W T
Richard Gilmour, D.D. M. De St. Palais, D.D. T. J. Foley, D.D. John Lamy, D.D. James Gibbons, D.D. John B. Miege, D.D. Louis Fink, D.D.	Cleveland	Cleveland Ohio
M Do St Poloio D D	Vincennos	Vincennes Ind
T I Folom D D	Chiermes	China na 111
1. J. Foley, D D	.Cnicago	Chicago, III.
John Lamy, D.D	.Santa Pe	. Santa Fe, N. M.
James Gibbons, D.D	.Richmond	. Richmond, Va.
John B. Miege, D.D	.Kansas and E. R. M	I.Leavenworth, Ks.
Louis Fink, D.D		.,
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M. A. Corrigan, D.D.	Newark	Newark N I
A Martin D.D.	Natchitochek	
I W Shanahan D D		Natchitoches La
	Harrichurg	Natchitoches, La.
William O'Hara D.D.	. Harrisburg	Newark, N. J. Natchitoches, La. Harrisburg, Pa.
William O'Hara, D.D	. Scranton	. Scranton, Pa.
William O'Hara, D.D B. J. McQuaid, D D	. Scranton	. Scranton, Pa. . Rochester, N. Y.
B. J. McQuaid, D.D Joseph Melcher, D.D	Scranton	. Scranton, Pa. . Rochester, N. Y. . Green Bay, Wis.
B. J. McQuaid, D.D Joseph Melcher, D.D Louis Lootens, D.D	Scranton	. Scranton, Pa. . Rochester, N. Y. . Green Bay, Wis. . Idaho City, Idaho.
B. J. McQuaid, D.D Joseph Melcher, D.D Louis Lootens, D.D Tobias Mullen, D.D	Scranton	Scranton, Pa. Rochester, N. Y. Green Bay, Wis. Idaho City, Idaho. Erie, Pa.
B. J. McQuaid, D.D Joseph Melcher, D.D Louis Lootens, D.D Tobias Mullen, D.D	Scranton	Scranton, Pa. Rochester, N. Y. Green Bay, Wis. Idaho City, Idaho. Erie, Pa.
William O'Hara, D.D B. J. McQuaid, D D Joseph Melcher, D D Louis Lootens, D.D Tobias Mullen, D D J. P. Machebœuf, D.D	Scranton	. Scranton, Pa Rochester, N. Y Green Bay, Wis Idaho City, Idaho Erie, Pa Denver City, Col.
William O'Hara, D.D B. J. McQuaid, D D Joseph Melcher, D D Louis Lootens, D.D Tobias Mullen, D D J. P. Machebœuf, D.D Thomas A. Becker, D.D	Scranton	Scranton, Pa. Rochester, N. Y. Green Bay, Wis. Idaho City, Idaho. Erie, Pa. Denver City, Col. Wilmington, Del.
William O'Hara, D.D.  B. J. McQuaid, D D.  Joseph Melcher, D D.  Louis Lootens, D.D.  Tobias Mullen, D D.  J. P. Machebæuf, D.D.  Thomas A. Becker, D.D.	Scranton	Scranton, Pa. Rochester, N. Y. Green Bay, Wis. Idaho City, Idaho. Erie, Pa. Denver City, Col. Wilmington, Del.
Milliam O'Hara, D.D.  B. J. McQuaid, D D.  Joseph Melcher, D D.  Louis Lootens, D.D.  Tobias Mullen, D D.  J. P. Machebœuf, D.D.  Thomas A. Becker, D.D.  Michael Heiss, D D.	Scranton	. Scranton, Pa Rochester, N. Y Green Bay, Wis Idaho City, Idaho Erie, Pa Denver City, Col Wilmington, Del Wilmington, N. C La Crosse, Wis.
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Miliam O'Hara, D.D. B. J. McQuaid, D D. Joseph Melcher, D D. Louis Lootens, D.D. Tobias Mullen, D D. J. P. Machebœuf, D.D. Thomas A. Becker, D.D.  Michael Heiss, D D. John Hogan, D.D. Stephen V. Ryan, D.D. Ignatius Mrack, D.D. W. H. Gross, D.D. A. M. Toebbe, D D. C. H. Borgess, D D. P. J. Baltes, D.D. P. J. C'Reilly, D.D. P. J. Ryan, D.D., Coadj.	Scranton Rochester Green Bay Idaho Erie Colorado Wilmington North Carolina La Crosse St. Joseph Buffalo Marquette Savannah Covington Detroit Alton Springfield St. Louis Providence	. Scranton, Pa Rochester, N. Y Green Bay, Wis Idaho City, Idaho Erie, Pa Denver City, Col Wilmington, Del Wilmington, N. C La Crosse, Wis St. Joseph, Mo Buffalo, N. Y Marquette, Mich Savannah, Ga Covington, Ky Detroit, Mich Alton, Ill Springfield, Mass St. Louis, Mo Providence, R. I.

## Blessed Margaret Mary Alacoque,

AND THE PILGRIMAGES TO PARAY-LE-MONIAL.

THE Blessed Margaret Mary Alacoque was born at Terrau, in the province of Burgundy, France, on the 22d of July, 1647. Her family was highly respectable; her father having held the office of judge for Terrau, as well as for several of the neighboring towns. From an



early age little Margaret showed great devotion towards the Blessed Virgin. When eight years old she lost her father, and, as she was the only daughter living, she was placed at school with the Dames Urbanistes, a title given the Religious of St. Clare who followed the mitigated rule sanctioned by Pope Urban VIII. At the end of two years her mother had to remove her, as she was visited with a severe illness which lasted four years. The bones pierced her skin, and she almost lost the use of her limbs. She says, in her own Life, that a promise was made that, if she was cured, she would belong to the Blessed Virgin and be one of her daughters. She had no sooner made the vow than she was cured.

In her twenty-third year she entered the little convent of the Order of the Visitation at Paray, on the 25<sup>th</sup> of May, 1671. It contained at that time thirty three choir sisters, three lay sisters, and three novices. To go into the details of her convent life would take up too much space. A valuable biography has been written by Father Tickell, S.J. Her whole life was devoted to the Sacred Heart of Jesus, a devotion founded by her. All through her life she was particularly favored by our divine Lord. She died in the odor of sanctity, on the 17<sup>th</sup> of October, 1690, in the forty-fourth year of her age, in the arms of the two sisters to whom she had herself predicted this several years before. Her body was deposited in the burial-place of the community, but in 1703 the coffin was opened, and the precious bones collected and placed in an oak case near the same spot, where they remained until the expulsion of the Sisters by the Revolutionists of 1792.

Paray-le-Monial has lately attracted much attention in consequence of pilgrimages being made to the Blessed Margaret Mary's shrine. On the 16th of June, 1823, the present monastery was dedicated, and the relics of the Blessed Margaret Mary placed in an oratory adjoining the choir, but were afterwards put in a tomb, where they remained until her beatification. The decree establishing her heroic character was prepared in May, 1846, by the present Pope, Pius IX., who visited the monastery in August of the same year, Orders were given for the prosecution of the cause in April, 1864, and on the 24th of June the decree of beatification was published; on the 6th of September, 1866, His Holiness signed the order for resuming the cause of canonization. A pilgrimage from England, under the lead of the Duke of Norfolk, and with the sanction of the hierarchy of England, to Paray-le-Monial, took place in September, 1873, and attracted special attention everywhere.

### EXCELLENT INTEREST RULES.

THE answer in each case being in cents, separate the two right hand figures of answer to express in dollars and cents:

Four per cent.—Multiply the principal by the number of days to run, separate right-hand figure from product, and divide by 9.

Five per cent.—Multiply by number of days, and divide by 72.

Six per cent.—Multiply by number of days, separate right-hand figure, and divide by 6.

Eight per cent.—Multiply by number of days, and divide by 45.

Nine per cent.—Multiply by number of days, separate right-hand figure, and divide by 4.

Ten per cent.—Multiply by number of days, and divide by 36.

Twelve per cent.—Multiply by number of days, separate right-hand figure, and divide by 3.

STATES.
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\* Official. Those not marked with an asterisk (\*) are not official, but are copied from the Directory of 1873.

# THE GOVERNMENTS OF THE WORLD, PCT, 1873.

State.	Name of Ruler.	Title.	Population.
United States	Ulysses S. Grant	President	38,558,371
Brazil	Dom Pedro II	Emperor	7,677.800
Argentine Confederation	Dom F. Sarmiento	President	1,171,800
Uruguay	Lorenzo Battle	President	240,965
Paraguay	M. Rivorola	President	1,337,431
Bolivia	A. Morales	President	1,987,352
Chili			1,558,319
Costa Rica			150,000
Ecuador			1,040 371
Guatemala			600,000
Honduras			350,000
Mexico			7,665,420
Colombia	Eustorgia Salgar	President	2,223,837
Nicaragua	Vincente Cuadra	President	235,000
Peru	Manuel Prado	President	2,500,000
San Salvador	St. J. Gonzales	President	280,000
Venezuela	Guzman Blanco	President	1,515,000
Hayti	Nissage Saget	President	560,000
Dominica			•••••
Mosquito	Jamaso	Indian King	1,600
Great Britain	Victoria I	Queen	<b>29,</b> 307,1 <b>9</b> 9
France	Marshal McMahon	Prov. President	37,472.732
Russia	Alexander II	Czar	75,148 690
Austria	Francis Joseph I	Emperor,	35,019,058
Sweden and Norway	Obcar II	King	5,224,287
Denmark			2,677,278
Holland			3,521.416
Belgium	Leopola II	King	4,671,187
Germany	William T	Ving	00 500 505
Prussia			23,580,701
Waldeck and Pyrmont Saxony	Ichn	King	59,143
Mecklenburg-Schwerin	Frederick Francis	Grand Duke	2,343,994 552,612
Mecklenburg-Strelitz	Frederick William	Grand Duke	98,255
Saxe-Weimar-Eisenach	Charles Alexander	Duke	280,201
Oldenburg	Peter	Grand Duke	
Brunswick and Lunen-	1 1		i e
burg	William	Duke	293,388
Saxe-Meiningen and Hild-	1 \$	7	0.6
burghausen		Duke	178,065
Anhalt		Duke	193,046
Saxe-Altenburg		Duke	141 839
Saxe-Coburg-Gotha		Duke	164,527
Schwarzb'g Rudolstadt		Prince	73,752
Schwarzburg - Sondershau-	Gunther		
sen	Gunther	rince	00,109
Reuss—Elder Line	Henry XXII	Prince	43,924
Reuss-Younger Line	Henry XIV	Prince	86,472
Lippe Schaumburg	Adolphus	Prince	31,382
Lippe-Detmold	Leopold	Prince	<b>211,33</b> 6
Lubeck—Free City	Th. Behn	Burgomaster	50,614
Bremen—Free City	O. Gildemeister	Burgomaster	104,091
Hamburg—Free City	G. H. Kirchenpauer	Burgomaster	<b>2</b> 98,324
Up. Hesse-Darmstadt	Louis III	Grand Duke	252,451
Liechtenstein	John II	Prince	7,150
Baden	Frederic	Grand Duke	1,369,291
Hesse-Electoral	Frederick William	Prince	845.571
Würtemberg	Charles I	King	1,785,982
Bavaria	Ludwig II	King	4,689,000
Spain	In state of war		16,560,813
Portugal	Louis Philippe	King	3,917,410
Italy	Victor Emanuel II	King	23,120 000
Andorra	IN. Queradra	ist Syndic	10,000

#### GOVERNMENTS OF THE WORLD-Continued.

	1	1	<del></del>
State.	Name of Ruler.	Title.	Population.
Greece	George I.	King	1,067,216
Monaco		Prince	1,200
Switzerland		Pres. F. Council.	2,390,116
San Marino		Captains Reg'ts	7 600
Servia		Hospodar	985.000
Roumania	Charles I	Domnu	
Montenegro		Hospodar	450 921
Turkey	Abdul Aziz	Sultan	130,000
China	T'oung Chi	Hoang-Ti	32,490 000
	Zung Che		415.000,000
Corea	Abdul Mumen	King	11 000,000
Borneo	Durrosch Bon Soid	Sultan	2,500,000
Zanzibar	Burgosch Ben Said	Sultan	380 000
Muscat	Synd Toskes	Imaum	250,000
Persia	Nasser ed Dini	Shah	10,000 000
Japan	Montsohito	Tenno	35,000.000
Anam (Cochin China)	Tu Duc	King	13,500,000
Siam	Chau-fa-chula Long Korn	sst King	3,620,000
Afghanistan	Shere Ali	Shah	5,000,000
Bokhara	Mozaffar-ed-di	Khan	2,000.000
Khokan		Khan	1,000.000
Yemen		Imaum	2.500,000
Beloochistan	• • • • • • • • • • • • • • • • • • • •	Khan	2,000,000
Khiva	Ali Kuli Khan	Taksir-khan	2,000,000
Thibet		Tale Lama	30 000 000
Burmah	Mendoon-men	King	3,000,000
Egypt	Ismael Pacha	Khedive	3,550 000
Abyssinia	Johannes	Emperor	4,000,000
Madagascar	Ranavola II	Queen	4.700.000
Morocco	Sidi Mohammed	Emeer	8,000,000
Tripoli	Halil Pacha	Bey	1,500,000
Orange	J. H. Brand	President	37 000
Trans-Vaal	M. W. Pretorius		<del>-</del> -
Liberia	Joseph I. Roberts.	President	300,000 15 000
Dahomey	Adahoonzou II	King	300.000
Sandwich Islands	Kamehameha V	King	69.800
Society Telande	Pomare	Oueen	200,000
Society Islands	Thekomban	King	200,000
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## Total Statistics of the Last J. S. Census.

The total population of the country is about thirty-eight and a quarter millions.

Total number of deaths in the current census year, 492,263, or about 1,349 per diem.

March seems to be the most fatal month, leading all others by about 1,000.

March, April, and May form the most fatal quarter, exceeding any other three consecutive months by over 13,000.

The births number 1,100,475, or about 3,000 per diem.

The blind number about 20,000. The deaf and dumb, about 16,000.

The idiotic, about 24,000.

The insane, about 37,000, nearly onethird of whom are of foreign birth.

Persons over 80 years of age number about 150,000.

Persons over 90 years of age number about 7,000.

Persons over 100 years of age number about 3,500.

Of those over 80 years, the females outnumber the males by about 12,000.

Of those over 90 years, the females are in excess by about 1,200.

Of those over 100 years, the semales exceed the males by about 1,000.

WHAT word is it that is composed of five letters, from which, if you take two, one remains? Stone.

## COUNT ALEXANDER -MANZONI.

THE subject of our sketch, whose death occurred May 22, 1873, at the age of eighty-nine years, was born at Milan in 1784. In 1805, he went with his mother to Paris, when the sudden death of a friend furnished the subject of his first poem. He returned to Milan in 1807, and married the daughter of a banker of Geneva, and in 1809 published his mythological poem of *Urania*. His residence in Paris tended somewhat



to upset his earlier religious convictions, and his wife being a Calvinist gave people the idea that his leanings would not be towards the Catholic Church; but both became devout Catholics, the change being announced in 1810, in a volume of Hymns on the Nativity, the Passion, Resurrection, etc., all of which were marked by fervent and elevated piety. He also wrote and published some dramas, which attracted attention.

His greatest literary success was his novel, I Promessi Sposi (The Betrothed). It is a touching story of the seventeenth century, delineating village life in Italy. All the characters in

it, being original, are clearly and vigorously conceived, and have remained popular for over half a century. In it, as now published in English,\* is a vivid description of the great plague of 1630—perhaps the most powerful in any language. This novel procured for him the title of the "Walter Scott of Italy." In 1834, he wrote Vindication of Catholic Morality, in refutation of charges brought against it by Sismondi in his History of Italy. This and The Betrothed are the only ones of his works translated into English. The Betrothed is still in print; the other has been out of print for some years.

His death was preceded three weeks (1823) by that of his oldest son, Pier Luigi Manzoni, who passed away at the age of sixty, and who, without ever attaining celebrity as a writer, had for thirty years been a diligent student of the ancient Celtic dialects in France and Great Britain,

<sup>\*</sup> The Catholic Publication Society, New York.

his design being to connect these studies with the relics of Celtic nomenclature in Northern Italy.

Long ago, when a young man, Count Manzoni undertook to write a history of the French Revolution, with which no person living had, perhaps, so minute acquaintance in all its details. As he became older, however, he became more and more critical of his style, and wrote and rewrote almost endlessly; so that of the projected work, or, to speak more accurately, of a comparison of the French Revolution with that of Italy, there remains in a finished condition only the introduction and the first chapter. After the success of *The Betrothed*, he almost renounced literature, and gave himself up to domestic life and pious contemplation.

GEMS.

THE best and surest method of advice Should spare the person, though it brand the vice.

Be wise in time; a moment's thought may spare Whole years of vain regret and anxious care

THE ways of God are ways of mercy still; Full many a blessing springs from seeming ill.

Who lives to nature rarely can be poor; Who lives to fancy never can be rich.

When all the blandishments of life are gone, The coward sneaks to death, the brave live on.

One reckless act, one small neglect, may be The hidden spring of years of misery

CRUSH in its germ the evil flower;

Full soon its growth defies thy power.

### A CONUNDRUM.

To the first person who will solve this conundrum we will give a five dollar book and publish his name, with date of the receipt of letter:

Before a circle let appear Twice twenty-five, and five in rear; One-fifth of eight subjoin, and then You'll find what conquers men.

POSTAGE-STAMPS were used in France in the middle of the seventeenth century under the form of tickets attached to the letter, or wrapped around it, valued at one sou. So the penny post, instead of being invented by Sir Rowland Hill, was an old French invention.

### WHAT THE COUNTRY PAYS FOR MIS-EDUCATION.

According to the returns lately published by Hon. John B. Eaton, Jr., United States Commissioner of Education, there were in 1870, 28,228,945 persons in this country over ten years of age. Of these, 5 658,144 were illiterate or unable to read or write. Of the total population between the ages of ten and twenty-one years, there were: males, 4,815,865; females, 4,877,080; or a total of 9,692,945, of which 1,942 948 were illiterate, or a percentage of 20.05 to the entire population between those years.

The returns furnished the Commissioner are by no means uniform or complete; but we gather from his report the following facts regarding the vast sums of money annually expended on what is called public education: "The public school expenditures in the several States and Territories," says Mr. Eaton, "per capita of population, of legal school age in 1871 and 1872, were: New York, \$6.393; Massachusetts, \$20.050; Nevada, \$19.893; California, \$12.133; Connecticut, \$11.652; Nebraska, \$10.447; New Jersey, \$8.932; Pennsylvania, \$8.540; Iowa, \$8.528; Illinois, \$8.521; Michigan, \$7.355; Rhode Island, \$7.160; Vermont, \$6.772; Texas, \$6.398; Ohio, \$6.352; New Hampshire, \$6.056; Indiana, \$5.636; Minnesota, \$5.504; Wisconsin, \$4.588; Maryland, \$4.399; Kansas, \$4.303; Oregon, \$3.832; Maine, \$3.745; West Virginia, \$3.464; Mississippi, \$2.854; Missouri, \$2.757; Kentucky, \$2.258; Virginia, \$2.245; Arkansas, \$2.223; Louisiana, \$2.159; Florida, \$2.009; Alabama, \$1.447; South Carolina, \$1.349; Georgia, \$0.687; North Carolina, \$0.654; Colorado, \$15.603; District of Columbia, \$15.155; Idaho, \$9.174; Dakota, \$8.667; Arizona, \$4.346; Washington Territory, \$3.381."

The total income from taxation in all the States and Territories, from which it is reported, is \$55,889,790 31; and the total income from all sources is \$72,630.269 83. The total expenditure for all educational objects is \$70,891,981 83. Assuming that the States reporting the total aid expend the amount raised for school purposes, the total expenditure would be \$71,810,304 27. In the 31 States having a permanent school-fund, the total amount is reported at \$65,850,572 93.

The expending such an immense amount of money for school purposes has been commented upon by the official visitors of the Military Academy, West Point, N. Y., in the following emphatic terms: "The fact that, of one hundred and thirty-four appointees, so large a number as forty-nine were rejected on the literary examination, was a surprise to the Board, as no doubt it will be to the country. The Board take occasion to say, from their own observation on the spot, that this result is due not to any undue elevation of the standard of admission, nor to any excessive severity in the examination, but in some cases to the inconsiderateness in making the appointments; in others to the failure of the appointee to appreciate the honor and duty to which he is called; in a few others to the lack of facilities for preliminary education; and, most of all, to want of thoroughness in the schools of the country with respect to the primary work. The Academy owes it to itself and to its influence as a national institution on the whole system of popular education to render and publish to the world this honest verdict. If our school boards, and superintendents, and teachers in the North and in the South, in the East and in the West, will but heed the verdict, and use due diligence to correct this great defect, some abiding good may come from the mortifying experience of this year's examination of candidates for admission to the Academy."

GIULIO CAMPAGNOLA, who flourished about the year 1500, first employed the dotted style known as stippling, which Bartolozzi introduced into England about one hundred years ago as a newly-discovered method.

# CATHOLIC CHRONOLOGY FOR THE UNITED STATES.

#### From September, 1872, to September, 1873.

#### SEPTEMBER, 1872.

- SEPT. 1.—Dedication of a new church at Kennett Square, Pa.
  - 3.—Corner-stone of Convent of Notre Dame, Quincy, Ill., laid.
  - 4.—Corner-stone of a new church at Dunlap, Iowa, laid.
  - 6.—Death of Rev. Thomas O'Reilly, Atlanta, Ga.
  - 7.—A new church at Stuyvesant, N. Y., dedicated.

    Corner-stone of a new church laid at Stuyvesant Falls, N. Y.
  - 8.—Death of Rev. D. Mugan, Channingsville, N. Y. Corner-stone of St. Bridget's Church, Rochester, N. Y., laid.
  - 11.—Death of Rev. J. A. Langlois, Centreville, N. Y., aged 30
  - 13.—Corner-stone of the Church of the Annunciation, Kansas City, laid.
  - 14.—Death of Rev. Joseph Balte, Fort Wayne, Ind. Death of Sister Laurentia, Fort Wayne, Ind.
  - 15.—Corner-stone of St. Mary's Church, Bangor, Maine, laid. Dedication of a new church, Westfield, N. J.
  - 16.—Corner-stone of St. Paul's Church, Owasso, Mich., laid.
  - 18.—Dedication of St. Patrick's Church, Geddes, N. Y.
  - 19.—Dedication of St. James's Church, Grand Rapids, Mich.
  - 22.—Dedication of a new church in Merlo Park, Cal.

    Corner-stone of St. Mary's Church, Avondale, N. J., laid.

    Dedication of Church of Assumption, Rome, N. Y.

    Corner-stone of a new church laid at Brighton, Mass.
  - 23.—Death of Rev. P. Kerr, Loretto, Pa., aged 39.

    Dedication of a new church at Birmingham, Ala.
  - 25.—Corner-stone of Convent of Mercy, Chicago, laid.
  - 28.—Death of Rev. James Furlong, O.S.A., Cambridge, N. Y., aged 36. Dedication of St. Andrew's Church, Manchester, Pa.
  - 29.—Corner-stone of St. Michael's Church, Jersey City, laid. Corner-stone of St. Peter's Church, Lewiston, Me., laid. Dedication of St. Michael's Church, Rahway, N.J.

#### OCTOBER.

- Oct. 2.—Death of Rev. J. H. Luhr, Cincinnati, Ohio, aged 65.
  - 3.—Death of Sister Gertrude, Sister of Charity, Boston, Mass., aged 30. Corner-stone of St. Patrick's Church, Washington, D. C., laid. Dedication of St. John's Church, Utica, N. Y.
  - 5.—Death of Rev. George F. Haskins, Boston, aged 66.

    Death of Rev. T. J. Driscoll, Corning, N. Y., aged 25.
  - 6.—Dedication of the Church of Our Lady of Loretto, Hempstead, L. I., N. Y. Dedication of St. Peter's Church, San Francisco, Cal.
  - 7.—Ordination at Syracuse, N. Y., of Rev. Bernard Smith.
  - 9.—Death of Mother Eusebius, Holy Cross, Notre Dame, Ind. Dedication of St. Mary's Church, Chicago.
  - 12.—Corner-stone of St. Joseph's Church, Stephentown, N. Y., laid.
  - 13.—Dedication of St. Cecilia's Church, Brooklyn, N. Y.

    Corner-stone of a new church at Corryville, Ohio, laid.

    Dedication of St. Monica's Church at Creve Cœur, Mo.

    Dedication of a new church at Hewlett's Station, L. I., N. Y.

- Oct. 18.—Death, in Baltimore, of Rt. Rev. M. O'Connor, S.J., first Bp. of Pittsburg. Ordination at St. Charles's Scminary, Philadelphia, of Revs. F. Keane, G. Coughlin, T. Shannon, J. A. Strahan, W. Power, J. Clark, W. Collins, P. Markin, E. McNelis, and Tracey.
  - 20.—Dedication of Church of Nativity, Brooklyn, N. Y. Dedication of St. Mary's Church, Paw-Paw, Mich. Consecration of Church of St. Charles Borromeo, St. Charles, Mo.
  - 25.—Death of Rev. Hugh Maguire, Brooklyn, aged 77.
  - 27.—Dedication of St. Mary's Church, Bordentown, N. J.
  - 31.—Death of James Meyer, Peru, Ill., aged 41.

#### NOVEMBER.

- Nov. 2.—Death of V. Rev. John Hayden, C.M., Cape Girardeau, Mo.
  - 3.—Ordination in Cambridge, Mass., of Rev. M. Kelcher.
    Ordination of Rev. P. McMahon, Chicago, Ill.
    Corner stone of St. Patrick's Church Washington D. C. Is

Corner-stone of St. Patrick's Church, Washington, D. C., laid.

Dedication of a new church at Great Valley, N. Y.

- 5.—Death of Rev. W. O'Donnell, Manhasset, N. Y., aged 29.
- 9.—Ordination at New Orleans, La., of Rev. F. Ronge and M. Robinson.
- 10.—Dedication of St. Boniface's Church, Brooklyn, N.Y. Corner-stone St. Michael's Church, Troy, N. Y., laid.

Ordination of Day T. M. Large Front Could have

Ordination of Rev. J. M. Lucy, Fort Smith, Ark.

Corner-stone of Church of Immaculate Conception, Portsmouth, N. H., laid.

Dedication of the chapel of the new St. Patrick's Church, Jersey City, N. J. 13.—Ordination of Rev. Joseph Neibling, Buffalo, N. Y.

Death of Rev. M. Kelleher, Cambridge, Mass.; only 10 days ordained.

- 14.—Death of Rev. F. Lespes, S.J., Spring Hill College, Mobile, Ala.
- 17.—Death of Rev. Bro. Thomas Maginnis, O.S.F., Loretto, Pa.
- 21.—Death of S. Sophia Gilmeyer, S. of Charity, Cumminsville, Ohio, aged 65. Death of Rev. Thomas Kennedy, Chicago, Ill.
- 24.—Corner-stone of Church of Sacred Heart, Louisville, Ky., laid. Dedication of St. Aloysius Church, Wachita, Kansas.
- 28.—Corner-stone of St. Joseph's Church, Newark, laid.

#### DECEMBER.

- DEC. 1.—Dedication of Church of St. John Baptist, Pottsville, Pa.
  - 3 Corner-stone of the new St. Patrick's Church, Washington, laid.
  - 4.—Death of Sister St. Pierre, Ursuline Convent, Galveston, Texas.
  - 8.—Dedication of a new church at Rochester, N. Y.

Dedication of Church of Immaculate Conception, Philadelphia, Pa.

Corner-stone of the new St. Louis Hospital, St. Louis, Mo., laid.

Dedication of a new church at Yuba, Cal.

Corner-stone of St. Michael's Church, Troy, N. Y., laid.

Dedication of a new church at Brownsville, Minn.

- zo.—Death of Rev. C. J. O'Callaghan, Cold Springs, N. Y.
- 11.—Death of Very Rev. Thomas Mulvey, V.G., Petersburg, West Va., aged 65. Death of Rev. John B. Daly, New York, aged 78.
- 15.—Corner-stone of College of Sacred Heart, San Francisco, Cal., laid.

Dedication of a new church at Melrose, Minn.

Dedication of Church of St. Boniface, Philadelphia.

Dedication of St. Mary's Church, Wilkesbarre, Pa.

Dedication of St. Patrick's Church, Chicopee Falls, Mass.

20. —Death of Sister Clara, St. Vincent's House, Donaldsonville, La

DEC. 21.—Ordination of Revs. Michael Meagher, John Brown, Ambrose Huebner. Raymond Daniel, Theodosius Goth, Leo Haid, Benedict Menges, Rabanus Gutmann, at St. Vincent's Abbey, Pa.

Ordination of Rev. F. Briand, New Orleans.

Ordination in Baltimore of Revs. Michael Forhan, James M. Starkey, Caspar Schmidt, John Delaney, Bernard Marx, John Baxter, F.ederick Holland, S.J., Gregory Leggio, S.J., John McDonald, S.J., Patrick Gleeson, S.J., Remigius Chartier, S.J., Romanus Verschaeffer, S.J.

Ordination at Seminary of Our Lady of Angels, Suspension Bridge, N. Y., Revs. A. O'Connor, D. O'Brien.

Ordination at Troy, N. Y., of Revs. Cornelius T. Donovan, Joseph Campbell, Daniel J. Coskery, Anthony Malloy, Jos. J. Powers, Jos. T. Westerman, Patrick Beechan, Wm. A. Drum, Chas. A. Reilly.

Ordination at the Paulist Church, New York, Rev. James Kent Stone.

Ordination of Rev. N. Eilermann, Cincinnati, Ohio.

Ordination at St. Francis Seminary, Milwaukee, Wis., of Revs. L. Blun, E. Cawley, G. Fessler, J. Kempter, M. J. Ward, H. Wirtz, N. Thill, J. Stucher, T. Flannelly, H. Willenbring, M. Wryan, and — Hoffman.

Ordination at Brooklyn Cathedral of Rev. F. S. Gardiner and H. Zimmer.

22.—Dedication of Church St. Elizabeth, Philadelphia.

Dedication of St. Andrew's Church, Sag Harbor, N. Y.

Dedication of Our Lady of Seven Dolors, Carrollton, La.

Corner-stone of the College of the Sacred Heart, San Francisco, Cal., laid.

24.—Corner-stone of Church of Sacred Heart, Louisville, laid.

Death of Madame Peacock, Sacred Heart, Rochester, N. Y., aged 67.

25.—Death of Rev. M. J. Blacker, Philadelphia, aged 45.

29.—Ordination of Revs. A. Kinsle, V. Schefrer, B. Lochinson, and E. Peterson, at St. Paul, Minn.

Death of Rev. E. J. Burns, St. Augustine, Pa.

30.—Death of Sister Mary Louis, at Visitation Convent, Baltimore, aged 39.

#### **JANUARY**, 1873.

- JAN. 1.—Death of Rev. D. J. Teixcheira, Brooklyn, N. Y., aged 80.
  - 8.—Died at New Orleans, Father Mascaroni, aged 77.
  - 9.—Dedication of a new church, Fairfield, Conn.

Death of Rev. M. Clarke, Winona, Ill., aged 33.

Ordination of Revs. Charles Levermann, Thomas J. Flemming, Augustine Schneider, O.S.B., M. Meagher, P. Gallagher, at St. Vincent's Abb. y, Pa.

11.—Death of Rev. G. J. Prendergast, Benton, Wis., aged 44.

Death of Rev. J. O'Neill, S.J., St. Louis, Mo., aged 53.

Ordination in Providence, R. I., of Rev. John Maguire.

- 12.—Dedication of Chapel of St. Joseph's Home, New York.
- 14.—Death of Sister Mary Beatrice Healy, Mount St. Vincent, New York.

  Ordination of Revs. J. Uphaus, Thomas Schoch, J. Lubywiller, and F. Schalk, at Carthagena, Ohio.
- 16.—Death of Rev. M. Tuffer, S.J., Frederick, Md., aged 76.
- 19.—Dedication of Church of Our Lady of Angels, Seymour, Wis. Dedication of St. Peter's Church, McKeesport, Pa.
- 25.—Death of Rev. J. F. McGerry, C.M., Cape Girardeau, Mo., aged 77.
- 26.—Death of Rev. S. M. Bersinger, Buffalo, N. Y., aged 33.
- 23.—Death of Sister Mary Augustine, at Greenbush, N. Y., aged 27.
- 29.—Death of Rev. E. O'Connor, Waukesha, Wis., aged 57.
- 30.—Death of S. M. Anastasia Combs, of the Visitation, Frederick, Md., aged 78.

#### FEBRUARY.

- FEB. 1.—Death of Sister Seraphina, O.S.D., Mineral Point, Wis., aged 33.
  - 5.—Death of Rev. M. Quinn, Rahway, N. J., aged 54.
  - 6.—Death of Very Rev. W. Starrs, V.G., New York, aged 68.
  - 9 Death of Rev. C. S. M. F. Sallaz, O.M.I., Brooklyn.
  - 14.—Death of Rev. James Fox, St. Louis, Mo., aged 53.
  - 16.—Death of Rev. F. Burlando, C.M, Emmittsburg, Md., aged 59.

    Death of Sister Bernard, at Ursuline Convent, St. Martin's, Ohio, aged 66.
  - 21.—Death of Rev. J. Breen, Manhattanville, N.Y.
  - 23.—Ordination at Milwaukee, Wis., of Revs. P. P. Hinkel and A. Limperich, Capuchins.
  - 25.—Death of Rev. F. Vaure, S.J., Mobile, Ala., aged 38.
  - 28.—Death of Rev. P. P. Kroes, S.J., Georgetown, D. C.

Death of Sister Elizabeth Suttle, Nazareth, Ky., aged 74.

Death of Sister M. Cornelia McHugh, Mercy Hospital, Pittsburg, aged 19.

#### MARCH.

- MAR. 1.—Death of Sister Mary, at Convent of Good Shepherd, Buffalo.
  Ordination in New Orleans of Rev. J. B. Lapeyrusse.
  - 2.—Death of Rev. D. Cull, Saratoga, N. Y., aged 59.
  - 5.—Death of E. Mudd, Convent of Mercy, Loretto, Ky., aged 72.
  - 6.—Death of Rev. J. W. Donahoe, East Cambridge, Mass., aged 45.
  - 7.—Death of Rev. J. J. Sheridan, Laurytown, Pa.
  - 8.—Death of Mother Mary Vincent, Atlanta, Ga., aged 65.
    - Ordination at Seminary of Our Lady of Angels, Suspension Bridge, N.Y., of Rev. C. Geppert.
    - Ordination at Pittsburg of Rev. J. Ritter.
    - Ordination at Cincinnati of Rev. M. Muller.
  - 11.—Death of Sister Almeda, of Boston.
  - 12.—Death of Rev. J. A. De Rose, Portland, Me., aged 35.
  - 15.—Death at Nice, France, of Rev. T. J. Halpin, Brattleboro, Vt.
  - 16.—Dedication of Church of St. Columbkille, St. Louis, Mo.

Ordination of Revs. John Panly and Louis Salzeder, St. Paul, Minn.

- 23.—Death of Sister M. of the Incarnation, S. V. de P. Orphan Asylum, N. Y.
- 24.—Death of Rev. J. B. Purcell, Boston, Mass., aged 29.
- 25.—Death of Sister Mary Leonard Elder, Convent of Mercy, Pittsburg.
- 28.—Death of Rev. J. P. Mackin, Trenton, N. J.
- 30.—Death of Rev. L. Lapre, Coopersville, N. Y.

#### APRIL.

- Apr. 2—Died at Carmelite Convent, Baltimore, Md., Mother Antonio Lynch.
  - 8.—Corner-stone of St. Ann's Church, Baltimore, laid.
  - 13.—Ordination at Galveston, Texas, of Revs. P. Carrolan, Thos. Loughery, and H. Pefferkorn.
  - 14.—Death of Sister Vincent, Donaldsonville, La., aged 47.
  - 15.—Corner-stone of St. Ann's Church, Baltimore, laid.
  - 16.—Death of Rev. J. Sheehan, Hinsdale, Mass.
  - 17.—Died at Hôtel Dieu, New Orleans, Sister Vincent.
  - 19.—Death of Rev. Father Healy, Bridgeton, Mo.
  - 20.—Dedication of Church of Holy Cross, San Francisco, Cal.
  - 24.—Ordination of Rev. E. Bede, O.S.B., Atchison, Kansas.
  - 25.—Death of Rev. J. A. T. Darwin, Calais, Me.

- Apr. 27.—Consecration of Rt. Rev. W. H. Gross, D.D., as Bishop of Savannah.

  Dedication of Church of Sacred Heart, Russellville, Ky.
  - 30.—Death of Sister Risa of St. Francis, at Convent St. Clare, Cincinnati, aged 23.

#### MAY.

- MAY 4.—Consecration of Rt. Rev. M. A. Corrigan, D.D., Bishop of Newark. Corner-stone of St. Joseph's Church, Sharpsburg, Pa., laid.
  - 5.—Death of Rev. E. A. Reiter, S.J., Erie, Pa., aged 52.
  - 10.—Dedication of Church of Holy Cross, Dover, Del.
  - Corner-stone of St. Bernard's Church, New York, laid.

    Death of Rev. L. B. Murphy, O.C.C., Paducah, Ky., aged 24.
  - 13.—Corner-stone of the new St. Joseph Cathedral, Hartford, Conn., laid.

    Dedication of St. Elizabeth's Church, St. Louis, Mo.
  - 21.—Death of Rev. E. McGinnis, Danville, Pa.
  - 22.—Ordination in St. Louis of Revs. Lilly, O'Leary, and Beary. Corner-stone of a new church at Shamoken, Pa., laid. Dedication of a new church at Morristown, N.J.
  - 23.—Death of Rev. P. J. De Smet, S. J., St. Louis, Mo., aged 72.
    Death of Rev. John Early, S. J., Georgetown, D. C., aged 59.
    Death of Sister M. Joseph McShane, O.S.D., Columbus, Ohio.
  - 25.—Dedication of church, Mary, Star of the Sea, Far Rockaway, N. Y. Dedication of Church of St. Augustine, Straitsville, Ohio. Death of M. Mary Liguori Nering, Convent of Visitation, Brooklyn.
  - 29.—Death of Sister Benvenuta Sudbury, O.S.D., Columbus, Ohio.

#### JUNE.

- JUNE 1.—Dedication of Church of Sacred Heart, Rodney, Miss.

  Corner-stone of a new church at Tremont, N. Y., laid.
  - 2.—Corner-stone of St. Henry's Church, Rose Hill, Chicago, Ill., laid.
  - 5.—Death of Rev. J. N. Thesse, Springfield, aged 41.
  - 7.—Ordination at Cleveland, Ohio, of Rev. F. McGovern.
    - Ordination at Cincinnati, Ohio, of Revs. J. J. Kennedy, A. J. B. Fischer, A. Homan, J. Rowe Kamp, and J. A. Blinke.
    - Ordination at Pittsburg, Pa., of Revs. Daniel Devlin, James Donnelly, Dennis O'Brien, Martin Ryan, P. Quilter, F. Davin, and Francis Kaile.
    - Ordination at Seminary, Louisville, Ky., of Revs. P. M. Rock, A. T. McConnell, R. De Carolis, C.R., Brother Edward, Trappist.
    - Ordination at Seminary, Troy, N. Y., of Revs. Edward T. McGinley, Michael W. Newman, Edward J. O'Gorman, John B. Salter, Owen Smith, John J. McDonald, Richard W. Meehan, Luke G. O'Reilly, Thomas P. Walsh, John J. Donnelly, Walter B. Golden, Thomas A. Hendrick, Wm. Mulheron, George J. Osborne, Hugh F. Rafferty, John A. Mulcahy, and John Michaud.
    - Ordination at Seton Hall, So. Orange, N. J., of Revs. T. J. Toomey, H. J. McManus, and J. J. O'Connor.
    - Ordination at Seminary of Our Lady of Angels, Suspension Bridge, N. Y., of Revs. James J. Dougherty, John A. Gleeson, Bernard McHugh, Daniel J. Sheehey, Wm. Connolly, Eugene McDermott, Aloysius Bachman, John Pitass, John P. McInerow, John J. Early, Patrick Daly, Patrick Lumny.
    - Ordination at Paulist Church, New York, of Rev. E. Brady.

- JUNE 7.—Ordination at Philadelphia of Revs. P. O'Connor, W. McLoughlin, II. McManus, D. Bowes, J. Ashe, and L. Bix.
  - 8.—Death of Rev. J. Quinn, Providence, R. I., aged 44.

    Corner-stone of a new church at Manetta, Wis., Iaid.

    Dedication of Church Holy Cross, Flatbush, N. Y.

    Dedication of St. Joseph's Church, Malden Bridge, N. Y.
  - 12.—Opening of a new church in Parma, Ohio.
  - 13. Corner-stone of a new church at French Creek, N. Y., laid.
  - 15.—Corner-stone of Church Sacred Heart, East Liberty, Pa., laid.

    Corner-stone of Church of Holy Sacrament, New Rochelle, laid.

    Corner-stone of a new church at East St. Louis, Ill., laid.
  - 17.—Ordination at St. Bonaventure's College, Allegany, N. Y., of Revs. S. Canon, J. McGlyn, P. Cosgrove, M. Hendricks, and T. Kennedy.
  - 19.—Death at Woodstock College, Md., of Rev. D. Franchini, S.J., aged 37.
  - 22 —Corner-stone of St. Mary's Church, Lawrence, Pa., laid.
    Corner-stone of Church of Sacred Heart, Pawtucket, R. I., laid.
    Dedication of Church of Holy Cross, Cincinnati, Ohio.
    Corner-stone of a new church at Stillwater, Minn., laid.
    Corner-stone of Church of Sacred Heart, Chicago, Ill., laid.
  - 23.—Death of Rev. P. Geyer, Ripley, Ohio, aged 27.
  - 25.—Death of Sister M. Joseph, Charity Hospital, New Orleans, aged 27. Death of Very Rev. Jean B. Bellaclas, Galveston, Texas, aged 32.
  - 26.—Death of Sister M. Regina, St. Agnes' Institute, Paterson, N. J.
  - 28.—Death of Father Sarria, S.J., at St. Francis Xavier's College, New York. Death of Rev. G. Gerbi, O S.F.. Boston, Mass., aged 57.
    Death of Rev. R. A. Abell, Louisville, Ky., aged 82.
    Ordination at Jefferson College, La., of Revs. P. Blake and M. McGrath.
  - 29.—Dedication of St Aloysius' Church, Industry, Ohio.

Dedication of the Church of St. Dominic, San Francisco, Cal.

Dedication of Church of the Atonement, Cincinnati, Ohio.

Dedication of St. Peter's Church, Rutland, Vt.

Drowned in Potomac, some time in June, Rev. A. Gronin, formerly Missionary among the Indians.

#### JULY.

- JULY 1.—Death of Rev. J. B. Vandermergel, Litchfield, Ky.
  - 2.—Ordination at Woodstock College, Md., of Revs. J. McAuley, J. Ryan. A. Jones, R. Meyer. J. Mara, B. Merino, J. Hebert, and J. Walshe, all of the S. J.
  - 4.—Death of Sister M. Gertrude, Mount de Chantal, Wheeling, West Va. Corner-stone of a new church at Plymouth, Mass., laid.
  - 5.—Death of Rev. P. Lamb, Brookline, Mass.
  - 6.—Death of Rev. J. B. Kelly, Philadelphia, Pa, aged 33.

Corner-stone of St. Patrick's Church, Aurora, N. Y., laid.

Ordination at Erie, Pa., of Rev. M. Meagher.

Dedication of St. Leopold's Church, Mill Creek, Fla.

Dedication of St. Philip's Church, Highland, Wis.

Dedication of a new church at La Conner, Washington Territory.

Corner-stone of St. Peter's Orphan Asylum, Wilmington, Del., laid.

- 10.—Death of Rev. Fr. McKenna, Milford, Conn.
- 13.—Corner-stone of St. Patrick's Church, Boston, Mass., laid.

Corner-stone of St. Patrick's Church, Buffalo N. Y., laid.

Corner-stone of St. Peter's Church, South Pittsburg, Pa., laid.

Dedication of a new church, Hubbard, Ohio.

July 13.—Corner-stone of St. Patrick's Church, Norwich, Conn., laid.

13.—Corner-stone of Church of St. Thomas Aquin, Archibald, Pa., laid. Ordination of Rev. J. Dempsey, Fort Wayne, Ind.

19.—Death of Rev. F. Cicaterri, S.J., Woodstock College, Md.

20.—Corner-stone of St. Stephen's Church, Brooklyn, N. Y., laid.

Dedication of a new church at Perry, N. Y.

Corner-stone of a new church, Cincinnati, Ohio, laid.

Death of Sister Loyola, Sister of Charity, Cincinnati, Ohio.

Dedication of St. Mary's Church, Poughkeepsie, N. Y.

21.—Death of Rev. H. Myer, Baltimore, Md., aged 67.

22.—Death of Father Juvenal, O.S.F., Cincinnati, Ohio.

Death of Rev. Thos. Drea, Bridgeport, Conn.

23.—Ordination at Portland, Me., of Rev. Fr. O'Neill. 25.—Corner-stone of a new church laid at Wyandotte, Kan.

26.—Death of Rev. P. Moroney, Philadelphia, Pa., aged 32.

Corner stone of a new shurch at Ameshuru Mass laid

27.—Corner stone of a new church at Amesbury, Mass., laid. Corner-stone of a new church laid at Wyandotte, Mich.

30.—Consecration of Right Rev. F. Mora, D.D., as coadjutor to Bishop Amat, of Monterey, Cal.

31.—Death of Rev. John Gleason, Milwaukee, Wis., aged 43.

Death of Rev. James O'Hara, Augusta, Ga.

#### AUGUST.

Aug. 1.—Death of Rev. John Cannon, Albany, N. Y.

Death of Rev. F. Curabin, Cleveland, O.

3.—Dedication St. Alphonsus' Church, Greenport, N. Y. Corner-stone St. Thomas' Church, Chester Valley, Pa., laid.

5.—Death of Rev. U. Bayer, O.S.B., Atchison, Kan., aged 32. Corner-stone of a new church at Springfield, Mass., laid.

7.—Dedication of St. Thomas' Church, Jamaica Plains, Mass.

12.—Death of Rev. T. Mullins, St. Paul, Minn., aged 30.

13.—Death of Rev. J. Fitzpatrick, Cohoes, N. Y.

ordination of Revs. J. T. Donovan and D. McGrath, Springfield, Mass. Ordination of Revs. R. A. Abbrederis and T. J. Eisenring, PP.SS., Cincinnati, Ohio.

16.—Death of Rev. P. Neiderhauser, New Brunswick, N. J., aged 50. Corner-stone of a new college at Watertown, Wis., laid.

17.—Dedication of St. Cecilia's Church, New York.

Dedication of Church of Sacred Heart, Louisville, Ky.

Dedication of St. Mary's Church, Astoria, N. Y.

Corner-stone of the Church of the Im. Conception, Cleveland, O., laid.

Death of Rev. H. L. Thiele, C.S.C., Notre Dame, Ind., aged 54.

20.—Ordination of Rev. T. Conness, St. Louis, Mo.

22.—Death of Brother Fabian, of Christian Brothers, Baltimore.

24.—Corner-stone of St. Bartholomew's Church, Sharpsville, Pa., laid.

Dedication of a new church at Berkeley Springs, West Va.

Corner-stone of St. Peter's Church, Dorchester, Mass., laid.

Corner-stone of a new Polish church, East Buffalo, N. Y., laid.

Dedication of new Polish Church, Winona, Minn.

Ordination at Church St. Vincent de Paul, Germantown, Pa., of Revs. E. Neus, J. O'Brien, II. White, J. Doyle, all of C.M.

Corner-stone of St. Agnes' Church, Soho, Pittsburg, laid.

Corner-stone of St. Anthony's Church, Green Point, N. Y., laid.

Aug. 24.—Dedication of Church of Immaculate Conception, Toledo, O.

28.—Death of Rev. R. Kane, New Orleans, aged 41.

30.—Corner-stone of a new Orphan Asylum, Reading, Pa., laid.

Orner-stone of Chapel of Sacred Heart, Chester, Pa.
Corner-stone of Church of Sacred Heart, Fall River, Mass., laid
Corner-stone of St. Brendan's Church, Boston, laid.
Dedication of St. Joseph's Church, Stockbridge, Mass.
Corner-stone of a new church at Newton, Mass., laid.
Death of Rev. John C. Gilligan, late of Lock Haven, Pa.

#### SUMMARY.

During the year from September 1, 1872, to September 1, 1873, there were 3 bishops consecrated; 178 priests ordained; 74 churches dedicated; 69 churches begun; 1 bishop and 82 priests died.

Note.—It has been the object of the editor to make the Chronology as full and as complete as possible. For this purpose, he has carefully examined all the Catholic papers published in the United States, from which the foregoing statistics have been compiled, not without some difficulty, principally on account of the carelessness of the printers or proof-readers in not giving correct dates or no dates at all. We will give a few examples, and would most earnestly and respectfully ask our Catholic papers to give us dates of events correctly, if possible. Here are a few of the many incongruities of dates which we have had to contend with in compiling our chronology. "Sunday before last," "last Sunday," "Sunday week," "Friday of last week," etc. when these same papers are issued four or five days previous to their date; but, worse still, when we find a paper dated on the 7th having a death as occurring on the 1911 of the same month. Sunday, Oct. 12, a church to be dedicated, when the paper in which this notice appeared was dated Saturday, Oct. 12. Again, dedication of a church Sunday, 9th, when the 9th fell on a Thursday. A city paper had a death as having occurred on February 9, and gave an account of the obsequies of the same person as having been performed on the 9th. A college paper dated the 15th gives an account of an ordination as having taken place on the 18th inst. A Rt. Rev. Bishop is said to have preached at the dedication of a church on the 15th, when, in a para graph in the same paper, same column, we are told that this very church was ded cated on Sunday, 23d (the 23d was Saturday), the next week's issue of the same paper gave the same item as occurring on the 15th. But the above mistakes are enough. We again beg of our Catholic papers to give us correct dates.

With regard to the Statistics of the Church in the U. S., given on pages 90 and 91, we beg to remind our readers, that, in consequence of having to go to press early in September with these pages, in order to get our large edition ready in season, official returns from only 28 Dioceses reached us. These are indicated by a \*. The others are copied from the Directory. The returns of population are wanting in 12 Dioceses—but from those we have given we foot up nearly 5,000,000. Were these e'even Dioceses added, it would certainly increase the Catholic population of the United States to over 6,000,000.

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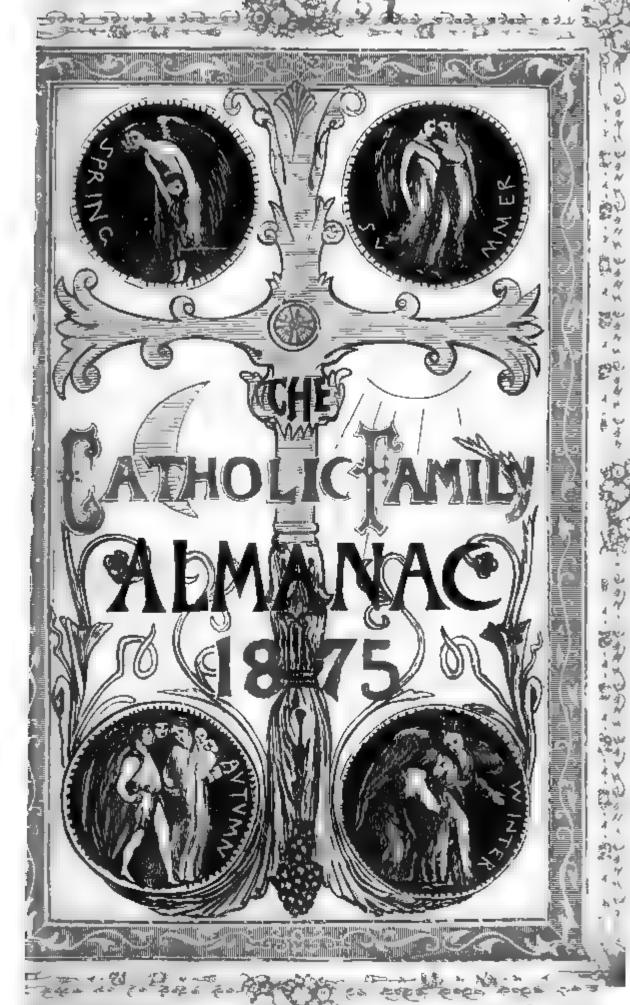


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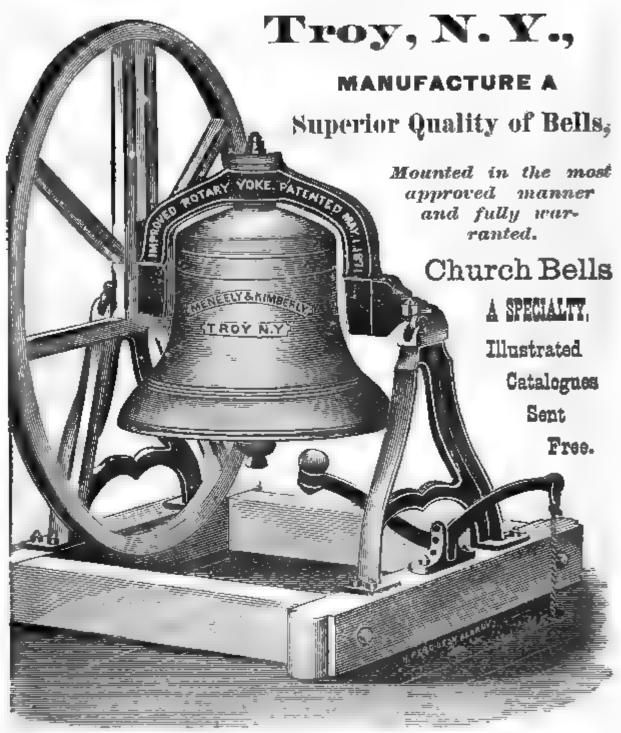
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## ILLUSTRATED

# SATHOLIC SAMILY SLMANAC

FOR THE

## UNITED STATES,

for the Pear of our Lord

## 1875.

CALCULATED FOR DIFFERENT PARALLELS OF LATITUDE,

AND ADAPTED FOR

USE THROUGHOUT THE COUNTRY.

NEW YORK:

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#### Astronomical Calculations.

#### Eclipses.

There will be two eclipses during the year 1875, as follows:

- 1. April 6, there will be a total eclipse of the Sun, invisible in the United States.
- 2. September 29, an annular eclipse of the Sun, visible as a partial eclipse east of the Mississippi River. Visible also in Africa and Southwestern Europe.

#### Morning Stars.

### Venus until September 23. Mars until February 26. Jupiter until January 20. Saturn from February 5 to May 16.

#### Evening Stars.

Venus after September 23.

Mars after February 26.

Jupiter from January 20 to November 4.

Saturn until February 5, and after May 16.

#### Planets Brightest.

Mercury, February 10, June 6, and October 3, setting then soon after the Sun; also, March 31, July 30, and November 18, rising then a short time before the Sun. Venus, January 12. Saturn, August 15. Mars, June 20.

#### The Four Seasons.

		D. H. M.	D.	H.	M.
Winter 1	begins,	1874, December 27, 6 14 eve., and lasts	89	0	59
Spring	66	1375, March 20, 7 13 eve., "	92	20	26
Summer	"	1875, June 21, 3 39 eve., "	93	14	28
Autumn	"	1875, September 23, 6 7 mo., "	89	13	I
Winter		1875, December 22, o 8 mo. Tropical year	365	5	54

#### Chronological Cycles.

Dominical Letter	C	Roman Indiction	3
Epact	23	Julian Period	6583
Golden Number	14	Dionysian Period	204
Solar Cycle	8	Jewish Lunar Cycle	11

The year 1875 is the third year after Bissextile, and until July 4 is the ninety-ninth year of the independence of the United States.

The Dominical Letter for any year is the letter which denotes the Sundays.

The Solar Cycle embraces a period of twenty-eight years.

The Roman Indiction is a cycle embracing a period of fifteen years.

The whole number of lunar months embraces a period of nineteen years.

When the date of the year can be divided by four without leaving a remainder, it is leap-year.

The Epact denotes the age parate moon.

## RATES OF POSTAGE.

THE following are the new revised United States postal rates: Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. Registering letters, 8 cents additional. Drop or local letters, 2 cents each half-ounce, prepaid. Stamped Postal Cards, furnished only by Government, 1 cent each; sent to Germany, Switzerland, Newfoundland, and Canada, if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. Circulars, unsealed, with no writing, 1 cent for every 2 ounces to one address.

Foreign Postage.—The following are the rates of postage on letters to foreign countries for each half-ounce: To England, Ireland, and Scotland, 6 cents; Belgium, 6 and 8 cents; to France, 9 cents; Holland, 10 cents. By the North German Union direct mails, the postage to Bremen and Hamburg, and to any part of Germany or Austria, is 6 cents. To Denmark, 7 cents; to Norway, 10 cents; to Sweden, 9 cents; to Italy, 10 cents; to Jerusalem and Turkey, 11 cents; to Greece, 14 cents; to Egypt, 16 cents; to Japan and Burmah, 23 cents. By Bremen to Switzerland, 8 cents; to Russia, 10 cents. By the English closed mails the postage is about x cent higher than by the direct mail. The prepayment of letters as above is optional; also to Canada and the British North American States, where the postage is 10 cents, or 6 cents if prepaid. To the following postage must be prepaid: To Cuba, Aspinwall, Panama, Mexico, 10 cents; to British West Indies, 18 cents; to Bermuda, 10 cents; to Brazil, 23d of each month, 15 cents; to New Granada, 18 cents; to Peru, Ecuador, Bolivia, and Chili, 22 cents; to Sandwich Islands, 6 cents. By San Francisco, semi-monthly to Japan, China, Singapore, 10 cents. To East Indies, 10 cents.

After January 1, 1875, Newspapers to any part of the United States, to regular subscribers, if published weekly or oftener, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

Papers to Great Britain, 2 cents each 4 ounces or fraction. Book packets, 6 cents each 4 ounces, prepaid in U. S. stamps. To France and North German Union, including all Germany and Austria, by direct mail, 3 cents each 4 ounces. By closed mail, via England, to Germany, 4 cents. To Cuba, 2 cents.

Postage on Periodicals.—To New Granada, excepting Aspinwall and Panama, to cents for every 4 ounces or fraction thereof; Venezuela, by American packet, 2 cents for every 2 ounces or fraction thereof; Brazil, by American packet, 2 cents for every 2 ounces or fraction thereof, and 1 cent for each additional ounce; Chili, 10 cents for every 4 ounces; Argentine Republic, 8 cents for 4 ounces; Peru, 10 cents for 4 ounces; Cuba, 2 cents for 2 ounces.

Miscellaneous mailable matter, not over 2 ounces, 1 cent; and 1 cent for each additional 2 ounces; prepaid in full, or not forwarded. Limited to 4 pounds, and so wrapped that the contents may be readily examined without mutilating wrapper, and containing no writing other than address of destination, a note enclosed subjecting the whole to letter postage. This class of mailable matter includes, among other things, transient periodicals, circulars, cards, bulbs, books, proofs, and manuscripts for books, but not for periodicals.

Money, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders; fees, for less than \$20, to cents; \$50 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.

## DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are not days of Obligation in the Dioceses belonging to the Provinces of New Orleans and of St. Louis.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

## FASTING PAYS OF OBLIGATION.

ALL the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is never a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are not fasting days of obligation.]

## ABSTINENCE PAYS.

THESE are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

## CYCLES OF TIME AND CHURCH PAYS.

Septuagesima SundayJan. 24 Easter SundayMar. 28 Dominical Letter	С
Sexagesima " " 31 Low "Apr. 4 Epact	23
Quinquagesima "Feb. 7 Rogation"May 2 Golden Number	
Ash-Wednesday " 10 Ascension Day " 6 Solar Cycle	8
Quadragesima Sunday " 14 Whitsunday " 16 Roman Indiction	
Mid-Lent	6588
Paina Sunday " 27 Corpus Christi " 27 Dionysian Period	204
Good Friday	

THE DECEASED PRELATES OF THE UNITED STATES.

	.sgA	1 20 28 68	52888	8188	212	\$4 17 W	\$	2	11	<u> </u>
	Died.	January 6, 1868. November 19, 1859. September 23, 1848. June 20, 1860. June 26, 1839	September 25, 1868.  December 3, 1815.  July 22, 1853.  July 19, 1836.	July 12, 1841, April 13, 1846. December 20, 1842, December 12, 1833.	April 22, 1851. July 22, 1814. April 11, 1842.	August 11, 1846. September 26, 1832. February 13, 1866. February 11, 1850.	September 20, 1854.	January 3, 1864.	October 2, 1868.	October 8, 1829.
,	Diocese.	Marquette. Savannah. Vincennes. New Orleans. Vincennes. Little Rock.	Covington. Baltimore. Natchez. Boston. Charleston. New York. New York. Philadelphia. St. Paul.	Bardstown. Both Californias. New York. New Orleans.	Baltimore. Philadelphia. Charleston.	Boston. Cincinnati. Boston. Bardst'n & Louisville.	Savannah.	New York.	Florida. Alton.	Richmond.
,	Dignity.	В. В. В. В.	a A A A A A A A A A A A A A A A A A A A	<b>ಜೆಜೆಜೆ</b> ಜೆ	Ab. B. B.	മ്മ്മ്മ്	B.	B. and Ab.	ന്ന്	æ
	Consecrated.	November 1, 1853. August 2, 1857. October 24, 1847. November 22, 1835. October 28, 1834. March 10, 1844.	November 1, 1853. August 15, 1790. March 14, 1841. November 1, 1810. February 1, 1835. April 24, 1808. November 16, 1814. —, 1820. January 26, 1851.	August 15, 1819. October 4, 1844. October 29, 1826. September 24, 1815.	September 14, 1834. October 28, 1810. September 21, 1820.	November 1, 1825. January 13, 1822. March —, 1844. November 4, 1810.	November 10, 1850.	January 7, 1838.	April 26, 1857.	August 24, 1820.
`	Birthplace.	Austria. Ireland. France. France. France. Ireland.	Pennsylvania. Maryland. Maryland. France. Ireland. Ireland. Ireland. France.	France. Mexico. France. St. Domingo.		Maryland. Maryland. Massachus'tts. France.	Ireland.	Ireland.	Spain. France.	Ireland.
	Born.	June 29, 1797.  —, 1799. October 11, 1792. March 20, 1779. December 5, 1802.	June 13, 1803. January 8, 1735. October 4, 1795. January 28, 1768.	—, 1761. August 24, 1764. February 14, 1766.	June 27, 1801. September 23, 1786.	September 3, 1782. November 1, 1812. November 7, 1763.	, 1805.	June 4, 1797.		<u> </u>
	Name.	Baraga, Frederic. Barry, John Bazin, John S Blanc, Anthony Bruté, Simon G. Byrne, Andrew	Carrell, George A. Carroll, John Chauche, John M. J. Cheverus, Louis de. Clancy, William Concanen, Luke Connolly, John Conwell, Henry Cretin, Joseph.	David, John B Diego y Moreno, Francis G Dubois, John Dubourg, William L	Eccieston, Samuel.  Egan, Michael.  England, John	Fenwick, Benedict J. Fenwick, Edward D. Fitzpatrick, John B. Flaget, Benedict J.	Gartland, Francis X	Hughes, John	Juarez, Juan	Kally, Patrick

Kenrick, Francis P	December 3, 1796.	Ireland.	June 6, 1830.	B. and Ab.	Ab. Phila. and Baltimore.	July 8, 1863.	.67
Lavialle, Peter J. Lefevre, Peter P. Loras, Mathias Luers, John H.	April 30, 1824. July — 1792. September 29, 1819.	France. Belgium. France. Germany.	September 24, 1865. November 21, 1844. December 10, 1837. January 10, 1858.	മ്മ്മ്മ്	Louisville. Detroit. Dubuque. Fort Wayne.	March 11, 1867. March 4, 1869. February 19, 1858. June 29, 1871.	789 g
Maréchal, Ambrose McGill, John Melcher, Joseph Miles, Richard P	November 4, 1809.  May 17, 1791.	France. Pennsylvania. Austria. Maryland.	December 14, 1817. November 10, 1850. July 12, 1868. September 16, 1838.	Ab. B. B.	Baltimore. Richmond. Green Bay. Nashville.	January 29, 1828. January 14, 1872. Dec. 19, 1873. February 21, 1860.	<u> </u>
Neale, Leonard	October 15, 1746. June 6, 1800. March 20, 1811.	Maryland. Belgium. Bavaria.	December 7, 1800. June 24, 1830. March 20, 1852.	Ab. B.	Baltimore. New Orleans. Philadelphia.	June 15, 1817. September 4, 1833. January 5, 1860.	7 E 6
O'Connor, Michael	Sept. 29, 1810. February 25, 1801, 1814, 1803.	Ireland. France. Ireland. Ireland.	August 15, 1843. March 6, 1842. May 8, 1859. June 25, 1854. November 10, 1850.	B. and Ab. B. B.	Pittsburg and Erie. Galveston and N. O. Nebraska. Chicago. Hartford.	October 18, 1872. May 25, 1870. July 4, 1874. —, 1865. January —, 1853.	28818
Penalver y Cardenas, Luis Portier, Michael	September 7, 1795.	Spain. France. Spain.	November 5, 1826.	a a a a a	New Orleans. Mobile.	May 14, 1859.	131
Quarter, William	January 24, 1806.	Ireland.	March 10, 1844.	B.	Chicago.	April 10, 1848.	4
Reynolds, Ignatius A	August 22, 1798. January 30, 1789.	Kentucky. Naples.	March 19, 1844. March 25, 1824.	mmi	Charleston. St. Louis.	March 9, 1855. September 25, 1843.	54
Smyth, ClementSpalding, Martin J	January 24, 1810. May 23, 1810.	Ireland. Kentucky.	May 3, 1857. September 10, 1848.	B. and Ab.	Dubuque. L'sville and Baltimore.	September 23, 1865. February 7, 1872.	
Tyler, William.	June 5, 1806. February 12, 1797.	Vermont. Pennsylvania.	March 17, 1844. October 17, 1847.	ല്ല്	Hartford. Buffalo.	June 18, 1849. April 16, 1867.	<b>4</b> 8
Van de Velde, James O	April 3, 1795.	Belgium.	February 11, 1849.	B.	Chicago and Natchez.	November 13, 1855.	_8_
Wheelan, Richard V	January 28, 1809. November 3, 1770.	Baltimore. England.	March 21, 1841. May 25, 1828.	B. Ab.	Wheeling, W. Va. Baltimore.	July 7, 1874. October 19, 1834.	20.4
Young, Josue M	October 29, 1808.	Maine.	April 23, 1854.	B.	Erie.	September 18, 1866.	~ %



	1	MOON	r'S PH	IASES		BOST	ю,	N. YORE	WA5	H <sup>†</sup> T <sup>*</sup> N,	CHARL!	N, CH	SCAGO.
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Day	URY	Sun Rises	Sun Sets.	Moon Rise	Sun Rises	Sun Sets,	Moor Rises	SUN Rises	Sun Sets.	Moon Rises	Sun Rises	Sun Sets.	Moon Rises
23 4 5 6 7 6 9 10 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Th.	# 7 30 7 7 30 7 7 30 7 7 30 7 7 30 7 7 30 7 7 29 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	H 4 3 3 9 0 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	H 34 2 44 3 48 3 48 4 53 6 59 8 6 43 6 45 7 46 8 10 10 10 10 10 10 10 10 10 10	11. 77 77 77 77 77 77 77 77 77 77 77 77 77	H 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	H. M 1 39 2 41 3 43 4 55 5 52 5 6 50 7 49 10 10 10 1 5 10 1 7 80 1 80	H M. 7 19 7 19 7 19 7 7 19 7 7 19 7 7 19 7 7 19 7 7 19 7 7 19 7 7 18 8 7 7 7 7 7 1 1 2 2 7 7 7 7 7 7 7 7 7 7 7	H. 49012334556018 9012 3456 78 902 31456 70021	H. M. 1 35 2 37 38 4 41 5 46 6 45 8ets. 5 54 55 7 53 9 13 10 20 11 0 10 1 52 3 2 6 44 7 8 26 9 28 10 27 11 25 11 26 2 27	H. M. 77444444447777777777777777777777777	H. M. 456 788 900 112 2 12 13 14 156 55 15 15 15 15 15 15 15 15 15 15 15 15	H, M, 1 200 2 200 3 24 4 23 5 26 23 6 6 12 7 11 8 5 20 10 23 11 78 6 30 11 78 6 30 7 33 8 31 9 29 10 24 21 10 10 14 12 2 10 10 11 12 2 10

Day of	Day of Week.	CALENDAR.
1	Friday	CIRCUMCISION OF OUR LORD. Holyday of Obligation. Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2	Saturday	Octave of St. Stephen.
3	SUNDAY	Octave of St. John, Apostle and Evangelist. Less. Apoc. xiv. 1-5; Gosp. Matt. ii. 13-18. Abp. Hughes, N. Y., died, 1864.
4	: Monday	Octave of Holy Innocents. Mother Seton died, 1820.
5	Tuesday	Vigil of Epiphany. St. Telesphorus, Pope and Martyr. Bp. Neuman, Phila, died, 1860.
G	Wednesday	EPIPHANY OF OUR LORD. Holyday of Obligation. Less. Is. 1x. 2-6; Gosp. Matt. ii. 1-12.
7	Thursday	Of the Octave.
3	Friday	Of the Octave.
9	Saturday	Of the Octave. Cons. Bp. Toebbe, Covington, 1870.
10	Sunday 	Sunday within the Octave of the Epiphany. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52. Cons Bp. Luers, Fort Wayne, 1358.
11	Monday	Of the Octave. St. Hyginus, Pope and Martyr.
12	Tuesday	Of the Octave. Bp. Challoner died, 1781.
	Wednesday	Octave of Epiphany.
14	Thursday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix,
		Martyr. Cons. Bp. St. Palais, Vincennes, 1849. Death of Bp. McGill, Richmond, 1872.
	Friday	St. Paul, First Hermit, Confessor. St. Maur, Abbot.
	Saturday	St. Marcellus, Pope and Martyr.
17	SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-12.
18	Monday	St. Peter's Chair at Rome. St. Prisca, Virgin and Martyr.
19	Tuesday	St. Canute, King and Martyr. St. Marius and Companions, Martyrs.  Bp. Baraga died, 1868.
23	Wednesday	St. Fabian and St. Sebastian, Martyrs.
21	Thursday	St. Agnes, Virgin and Martyr.
22	Friday	SS. Vincent and Anastasius, Martyrs.
23	Saturday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. Cons Bp. Baltes, Alton, 1870.
24	Sunday	SEPTUAGESIMA SUNDAY. Epist. 1 Cor. ix. 24-27 and x. 1-5; Gosp. Matt. xx. 1-16.
25	Monday	Conversion of St. Paul.
26	Tuesday	St. Polycarp, Bishop and Martyr.
27	Wednesday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
	Thursday	St. Raymond of Pennafort, Confessor (from 23d). St. Agnes, secundo.
29	Friday	St. Francis of Sales, Bishop and Confessor. Abp. Maréchal, Balti- more, died, 1828.
80	Saturday	St. Martina, Virgin and Martyr.
81	SUNDAY	Sexagesima Sunday. Epist. 2 Cor. xi. 19-33 and xii. 1-9; Gosp. Luke viii. 4-15.

Note.—The dates in parentheses after some of the feasts indicate the days on which they are regularly celebrated, and from which they have been removed this year on account of a greater feast falling on the same day.

Whenever one or more feasts are given on a Sunday after the name of the Sunday, it is to be understood that the Office and Mass are of the feast mentioned immediately after the Sunday, and not of the Sunday itself.



1	MOO	N'S PI	IASES		_		, YORK			CHYAT,	N. CH	neaco.
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Day of Month.	Day of Week.	CALENDAR.
1	Monday	St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland). Bp. Miles, Nashville, died, 1860. Fr Segura and Companions put to death near Chesapeake Bay, 1571.
2	Tuesday	PURIPICATION OF THE B V. M. CANDLEMAS-DAY. Less. Matt 1-4; Gosp. Luke ii. 22-32.
3	Wednesday	St. Anthony, Abbot (Jan. 17). St. Binise, Bishop and Martyr. Cons. Bos. Fitzgerald, Little Rock, 1967, and O'Connell, Marywill., 1961.
4	Thursday	St. Andrew Corsni, Bishop and Confessor. Bp. Flagst, Louisville, died, 2850.
- 5	Friday	St. Agatha, Virgin and Mortyr.
6	Saturday	St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martys.  Bp. Connolly, N. Y., died., 1825.
7	SUNDAY	Quinquagusima Sunday. Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43. Cons Bp Mrak, Marquette, 1869. Abp. Spalding, Bultimore, died, 1872.
В	Monday	St. John of Matha, Confessor.
Ð	Tuesday	St. Timothy, Bushop and Martyr (Jan. 2.). 't. Apollonia, Virgin and Martyr.
10	Wednesday	ASH-WEDNESDAY; beginning of Lent.
11	Thursday	St. Peter Nolasco (Jan. 31).
12	Friday	Most Holy Passion of our Lord.
18	Saturday	St. Romunid, Abbot (Feb. 7). Bp. Fitzpatrick, Baston, died, 1866.
14	SUNDAY	FIRST SUNDAY IN LENT Epist. 2 Cor. vi 1 10, Gosp. Matt. iv. 1-11
15	Monday	St. Scholastica, Virgin (Feb. 10) SS. Faustinus and Jovita, Martyrs.
_	Tuesday	Feria.
	Wednesday	Ember Day.
	Thursday	Feria, St. Simeon, Bishop and Martyr.
	Friday	Holy Crown of Thoms. Ember Day. Bp. Loras, Dubuque, and, 1858.
80	Saturday	Ember Day.
	SUNDAY	SECOND SUNDAY IN LENT. Epist, 1 Thess. 1v. 1-7; Gosp. Matt. avil.
	Monday	St. Peter's Chair at Antioch. Bp. Cretin, St. Paul, died, 1857.
28	Tuesday	St. Peter Damian, Bishop, Confessor, and Doctor of the Churc's. Vigil of St. Mathias.
24	Wednesday	St. Mathias, Apostle.
25	Thursday	Feria.
26	Friday	The Holy Lance and Nails.
	Saturday	Feria, Cons. Bp. Folsy, Chicago, 1870.
	SUNDAY	THIRD SUNDAY IN LENT. Epist. Eph. v. 1 9; Gosp. Luke xi. 14-23.

opp of this excellent Life of the friend and helper of the great S. Teresa in the reform of the Order of Our Lady of Mount Carmel—a society so ancient that its origin has to be looked for in the pre-Christian times of Elias and his fellow-solitaries away east in the mountains of Judea. This account . S. Teresa and her nuns and S. John and his monks will instruct as well as edify the reader. Price, \$1.25."—Catholic Union.



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Month of	Day of Week.	CALENDAR
1	Monday	Ferin.
	Tuesday	Feria,
	Wednesday	Ferin. Bishop Resecrans transferred to Columbus, 1868.
_	Thursday	St. Carimir, Confessor. St. Lucius, Pope and Martyr.
	Friday	The Five Wounds of our Lord.
	Saturday	Ferin. By. Reynolds, Charleston, died, 1855.
	SUMPAT	FOURTH SUMBAY IN LEDIS. Epist. Galat. iv. 23-31; Gosp. John vi. 1-15.
	Monday	St. John of God, Confessor. Cons. Bp. Persico, Satismanh, 1854.
	Tuesday	St. Frances of Rome, Widow.
	Wednesday	The Forty Martyrs of Schaste. Cons. Abp. McCloskey, N. 1', 1844
	Thursday	St. Thomas Aquinas, Confessor and Doctor of the Church (March ?).
		Cons. Bp. Amat, Monterey, 1854.
10	Friday	Most Pregious Blood of our Lord.
	Saturday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
	SUNDAY	PARSTON SUNDAY. Epist. Heb. ix. 11-15; Gosp. John vin. 46-59. Coms.
**	SURDAY	Bps. Lynch, Charleston, and McFarland, Hartford, 1858.
15	Monday	Feria.
16	Tuesday	Peris.
	Wednesday	St. Patrick, Bishop and Confessor. Fr. Lallemant put to death, 1649.
_	Thursday	St. Gabriel, Archangel.
	Friday	ST. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M., AND PATRON OF
		THE UNIVERSAL CHURCH. Cons. Bp. Henni, Miltonukee, 1844.
20	Saturday	Seven Dolors of the B. V. M (19th.)
	SCHDAY.	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi 1-9; Epist. Phil. ii. 5-11, Passion, Matt. xxvi. and xxvii. Cons. Bp. Whelan, Wheeling, 1841.
29	Monday	Feria,
	Tuesday	Feria.
	Wednesday	Feria.
	Thursday	MAUNDY THURSDAY. Holyday of Obligation. Epist. 1 Cor. xi 20-32; Gosp. John xiii. 1-15. Cons. Bp. Miege, Leavenworth, 1851.
26	Friday	GOOD FRIDAY. Less. Osec vi. 1-7 and Exod. xii. 1-11; Passion, John zviii, and xix.
27	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. zzviii. 1-7.
+	SUNDAY	EASTER SUNDAY. Epist. z Cor. v. 7, 8; Gosp. Mark zvi. 1-7.
	Monday	EASTER MONDAY.
	Tuesday	EASTER TUESDAY.
	Wednesday	Of the Octave.

Good Terros, it says the St. Louis Cell, is really a charming little volume, and whatever words of praise we pronounce upon it must only be repeated by all who will purchase it. The preparation of the work must have, beyond doubt, been submitted to an editor as tasteful as he was learned for whilst reproducing charming excerpts from ancient and modern history, it also shows that the compiler had been deeply read himself, and knew where to go and cull the sweetest literary bouquets. There are in this book one hundred and eight pictures and sketches of eminent persons, representing, as its title-page modestly states, 'the church and cloister, the state and home, remarkable places connected with religion, and famous events in all lands and times.' The illustrations are chaste, the matter emissentiable, and the general make-up of the work highly artistic."

This week is published by The Catholic Publication Society. Price, \$2.



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Month,	Day of Wock.	CALENDAR.
1	Saturday	SS. PHELIP AND JAMES, APOSTLES.
2	SUMBAY	FIFTH SUNDAY AFTER RASTER. St. Athanasus, Bishop, Confessor, and Doctor of the Church, Epist. 2 Cor. iv. 3~14; Gosp. Matt. 2. 23-28; Last Gosp. John zvi. 22-30.
-	Monday	(Rogation) FINDING OF THE HOLY CROSS. Cons. Bp. Elder, Natches, 1857.
4	Tuesday	(Rogation) St. Monica, Widow. Cons. Bs. Corrigan, Newark, 1373.
8	Wednesday	(Rogation; Eve of Ascension) St. Pius V., Pope and Confessor. Cons. By. Wadhams, Ogdensburg, 1872.
8	Thursday	ASCENSION OF OUR LORD. Holyday of Obligation. Less. Acis. i. 1-11; Gosp. Mark xvi. 14-20.
7	Friday	St. Stanislaus, Bishop and Martyr,
	Saturday	Apparation of St. Michael, Archangel. First Plenary Council in Baltimore, 1852.
	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. St. Gregory Nazi- anzen, Bishop, Confessor, and Doctor of the Church. Less. Ecclus. Exxix. 6-14; Gosp. Matt. v. 13-19; Last Gosp. John xv. 25, xvi. 4.
10	Monday	St. Antoniaus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs.
п	Tuesday	St. John before the Latin Gate (May 6). Bp. Lavialle, Louisville, died, 1867.
12	Wednesday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
18	Thursday	Octave of Ascension.
14	Friday	Feria
15	Saturday	Vigil of Pentecost. Fast.
10	SUNDAY	PENTECOST OF WHIT-SUNDAY. Less. Acts ii. 1-11; Gosp. John xiv.
17	Monday	WHIT-MONDAY. Montreal founded, 1642.
18	Tuesday	WHIT-TURNAY,
	Wednesday	Ember Day. Fast. Of the Octave. St. Prudentiana, Virgin.
	Thursday	Of the Octave.
	Friday	Ember Day, Fast,
22	Seturday	Ember Day, fast,
28	SUNDAT	FIRST SUNDAY AFTER PENTECOST, or TRINITY SUNDAY. Epist. Rom. xi. 33-36; Gosp. Matt. zzviii. 18-20; Last Gosp. Luke vi. 36-42.
	Monday	B. V. M., Help of Christians.
25	Tuesday	:St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.
98	Wednesday	St. Philip Neri, Confessor, St. Eleutherius, Pope and Martyr.
	Thursday	CORPUS CHRISTI. Holyday of Obligation. Epist. 1 Cor. xi. 23-29; Gosp. John xi. 56-59.
98	Friday	Of the Octave.
	Saturday	Of the Octave.
-	SUNDAY	SECOND SUNDAY AFTER PRITECOST. Epist. 1 John iii. 13-18 · Cosp.
	Monday	Luke xiv. 16-24.
44	-torus	St. Angela Merici. St. Petronilla, Virgin.

Just Pusition—The Life of the Most Rev. Martin J. Spaiding, Archbishop of Baltimore. By Rav. J. L. Spaiding. z vol. 8vo, with portrait, price \$4.



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Day of Week.	CALENDAR.
`uesday	Of the Octave.
Vednesday	Of the Octave. SS. Marcellinus and Companions, Martyrs.
.'hursday	Octave of Corpus Christi.
`riday	Sacred Heart of Jesus.
aturday	St. Paschal Baylon, Confessor (May 17).
UNDAY	THIRD SUNDAY AFTER PENTECOST. St. Norbert, Bishop and Confessor. Less. Ecclus. xliv. and xlv.; Gosp. Matt. xxv. 14-23; Last Gosp. Luke xv. 1-10.
<b>Londay</b>	St. Venantius (May 18).
luesday	St. Peter Celestine, Pope and Confessor (May 19).
Vednesday	St. Francis Caracciolo (June 4). SS. Primus and Felician, Martyrs.
<b>Chursday</b>	St. Margaret, Queen of Scotland, Widow.
riday	St. Barnabas, Apostle.
iaturday	St. John of San Facundo, Confessor. SS. Basilides and Companions, Martyrs.
SUNDAY	FOURTH SUNDAY AFTER PENTECOST. St. Anthony of Padua, Confessor. Epist. 1 Cor. iv. 9-14; Gosp. Luke xii. 35-40; Last Gosp. Luke v. 1-11.
Monday	St. Basil, Bishop and Confessor.
luesday	St. Ubaldus, Bishop and Confessor (May 16). SS. Vitus and Companions, Martyrs. Abp. Neale, Baltimore, died, 1817.
Wednesday	St. John Francis Regis, Confessor. Election of Pius IX., 1846.
<b>Fhursday</b>	St. Bernardine of Sienna (May 20).
?riday	St. Mary Magdalene de Pazzi, Virgin (May 27). St. Marcus and Companions, Martyrs. Bp. Tyler, Hartford, died, 1849.
Saturday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. Bp. Concannon, N. Y., died, 1810.
BUNDAY	FIFTH SUNDAY AFTER PENTECOST. Epist. 1 Pet. iii. 8-15; Gosp. Matt. v. 20-24. Abp. Blanc, New Orleans, died, 1860.
Monday	St. Aloysius Gonzaga, Confessor. Coronation of Pius IX., 1846.
Tuesday	St. Paulinus, Bishop and Confessor.
Wednesday	Vigil of St. John the Baptist.
Thursday	NATIVITY OF ST. JOHN BAPTIST.
Friday	St. William, Abbot.
Saturday	SS. John and Paul, Martyrs. Fr. Cancer killed in Florida, 1547.
Sunday	SIXTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 3-11; Gosp. Mark viii. 1-10.
Monday	Vigil of SS. Peter and Paul, Apostles. St. Irenæus, Bishop and Martyr. Bp. Bruté, Vincennes, died, 1839.
Tuesday	SS. Peter and Paul, Apostles. Bp. Luers, Fort Wayne, died, 1871.
Wednesday	Commemoration of St. Paul.

DR. BROWNSON, in his Review, says of The Life of Archbishop Spalding that "it is since we have read so well written a book by any American author, and we regard it ghly creditable to our American literature. It proves the author an accomplished liteman, a deep and carnest thinker, a learned and enlightened theologian. and a devoted t. We see in him more than the fulfilment of the promise we read in the boy, and we be greatly disappointed if he does not more than make good the loss of his distinced uncle. His book is almost the only biography worthy of the name to be found in American Catholic literature."



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Day of Month.	Day of Week.	CALENDAR.
1	Thursday	Octave of St. John Baptist.
_	Friday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
_	Saturday	Of the Octave of SS. Peter and Paul. Quebec founded, 1608.
	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. MOST PRECIOUS BLOOD OF OUR
-	SURDAY	LORD. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Matt. vii. 15-21. Bp. O'Gorman, Omaha, died, 1874.
5	Monday	Of the Octave.
_	Tuesday	Octave of SS. Peter and Paul.
	Wednesday	Abp. Kenrick, Baltimore, died, 1865. St. Leo, Pope and Consessor. Bp. Whelan, Wheeling, died, 1874.
8	Thursday	St. Elizabeth, Queen of Portugal, Widow.
9	Friday	Feria.
10	Saturday	The Seven Brothers, Martyrs. SS. Rufina and Secunda, Martyrs.
11	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
12	Monday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. Bp. David, Louisville, died, 1841. Cons. Bps. Rochester, Harrisburg, Scranton, and Green Bay, 1868.
13	Tuesday	St. Anacletus, Pope and Martyr.
14	Wednesday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Thursday	St. Henry, Emperor, Confessor.
16	Friday	B. V. M. of Mount Carmel.
17	Saturday	St. Alexius, Confessor. Frs. Diaz and Morena killed in California, 1781.
18	SUNDAY	NINTH SUNDAY AFTER PENTECOST. St. Camillus of Lellis, Consessor. SS. Symphorosa and Companions, Martyrs. Epist. 1 John iii. 13-18; Gosp. John xv. 12-16; Last Gosp. Luke xix. 41-47. Defin. Dog. Infallibility, 1870.
19	Monday	St. Vincent of Paul, Confessor. Frs. Garces and Barraneche killed in Cal., 1781. Bp. Cheverus, Boston, died, 1836.
20	Tu <b>es</b> day	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr.  Cons. Bp. Grace, 1859.
21	Wednesday	St. Praxedes, Virgin,
	Thursday	St. Mary Magdalen. Bp. Egan, Philadelphia, died, 1314. Bp. Chanche, Natchez, died, 1852.
28	Friday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Saturday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	SUNDAY	TENTH SUNDAY AFTER PENTECOST. St. James the Greater, Apos-
		TLE. St. Christopher, Martyr. Epist. 1 Cor. iv. 9-15; Gosp. Matt. xx. 20-23; Last Gosp. Luke xviii. 9-14. Cons. Abp. Blanchet, Oregon, 1845.
26	Monday	St. Anne, Mother of the B. V. M.
27	Tuesday	St. Pantaleon, Martyr.
28	Wednesday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Thursday	St. Martha, Virgin. SS. Felix and others, Martyrs.
80	Friday	SS. Abdon and Sennen, Martyrs.
	Saturday	St. Ignatius of Loyola, Confessor.
~		finished - we may say the came of the year. but the time to do good is

THE hour is finished; we may say the came of the year; but the time to do good is not finished yet.



MOON'S PHASES,	BOSTO	N. N. YORK, W	ASH'T'N C	HARL'N, C	HICAGO.
New Moon. First Quarter Full Moon. Third Quarter New Moon.	8 10 46 e 16 8 50 e 23 8 55 e	8 32 mo. 8 10 33 ev. 10 10 37 ev. 8 10 37 ev. 8 10 42 ev. 8	8 20 mo. 8 9 22 ev. 20 8 26 ev. 8 8 31 ev. 8	10 EV. 7	38 mo. 1
CALENDAR FOR BOSTON; NEW EN- gland, New York State, Michigan, Wisconsin, Iowa, and Oregon.	Phila delphia, necticut. N le	City : Washingt Con ryland, irsey, Kentuck Ohio, souri, as	on; Ma-C Virginia C cy, Mis s nd Call-b	CALENDAR CHARLESTO Carolina, See, Georg cama, Miss and Louisi	N : Nor. Pennes- Ia, Ala- sissippi,
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Day of Month	Day of Week,	CALENDAR.
1	SUMBAT	BLEVENTH SUNDAY AFTER PERTECOST. St. Peter's Chains. The Machabees, Martyrs. Lesson Acts zii. 1 x1; Gosp. Matt. zvi. 13-15; Last Gosp. Mark vii. 31-37.
2	Monday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
8	Tuesday	Finding of the Body of St. Stephen, Protomartyr. Cons Bp. Mera, Coads. Monterey, Cal., 1873.
- 4	Wedsesday	St. Dominic, Confessor.
- 5	Thursday	Dedication of St. Mary Major.
6	Friday	Transfiguration of our Lord. St. Xystus II., Pope, and Companions,
-		Martyrs.
	Securday Sunday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.  Twelfth Sunday after Pentecost. Epist. 2 Cor. iii. 4-9; Gosp.
•	SUKUAT	Luke x, 23 37.
	Monday	SS. Cyriacus and Companions, Martyrs (Aug. 8). Vigil of St. Laurence. St. Romanus, Martyr.
	Tuesday	St. Laurence, Martyr.
	Wednesday	Of the Octave. Bp. Fenwick, Boston, died, 1846.
	Thursday	St. Clare, Virgin.
	Friday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. Cons. Bp. Becker, Wilmington, 1368.
14	Saturday	Of the Octave. Vigil of the Assumption. Fast. St. Eusebius, Confessor.
	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST ASSUMPTION OF THE B. V. M. Less, Ecclus, axiv 11-20; Gosp. Luke x. 38-42; Last Gosp. Luke xvii. 11 19. First priest ordained in Canada, 1699.
_	Monday	St. Hyacinth, Confessor.
	Tuesday	Octave of St. Laurence, Martyr.
	Wednesday	Of the Octave, St. Agapitus, Martyr.
19	Thursday	Of the Octave
	Friday	St. Bernard, Confessor and Doctor of the Church.
	Saturday	St. Jane Frances de Chantal, Widow.
23	SUMBAY	FOURTEENTE SUNDAY AFTER PENTECOST. Octave of the Assumption.  SS. Timothy and others, Martyrs. Same Epist. and Gosp. as last  Sunday; Last Gosp. Matt. vi. 24-33.
28	Monday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew. Fr. Rale killed at Norridgewook, Me., 1724.
24	Tuesday	St. Bartholomew, Apostle. Massacre at Lackine, Canada, 1689.
25	Wednesday	St. Louis IX., King of France, Confessor.
20	Thursday	St. Joachim, Confessor, Father of the B. V. M. (Aug. 22). St. Zephyrinus, Pope and Martyr.
	Friday	St. Joseph Calaganctius, Confessor.
28	Seturday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
	SUNDAT	FIFTEENTH SUNDAY AFTEZ PENTECOST. Beheading of St. John Baptist. St. Sabina, Martyr. Less. Jerem. i. 17-19, Mark vi. 17-29; Last Gosp. Luke vii. 11-16.
80	Monday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
81	Tuesday	St. Raymond Nonnatus, Confessor.



MOON'S PE	IASES.	BOSTON,	N, YORK	t. WAS	н,т,м.	CHARL	N. C	([CAGO.
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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
	Thursday	St. Stephen, King and Confessor.
	Friday	Feria.
_	Saturday	Office of the Immaculate Conception B. V. M. Bp. De Neckere, New
5	SUNDAY	Orleans, died, 1833. SIXTEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iii. 13-21; Gosp.
		Luke xiv. 1-11.
6	Monday	St. Lawrence Justinian, Bishop and Confessor (Sept. 5). Cons. Bp. Heiss, La Crosse, Wis., 1868.
7	Tuesday	Feria.
	Wednesday	NATIVITY OF THE BLESSED VIRGIN. St. Adrian, Martyr.
_	Thursday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Friday	St. Nicholas of Tolentino, Confessor.
11	Saturday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. HOLY NAME OF MARY.
18	Monday	Less. Ecclus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. xxii. 35-46. Com. Barry died, 1803. Bp. Barron died, 1854. Of the Octave. Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1868.
14	Tuesday	Exaltation of the Holy Cross.
	Wednesday	Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr.
		Ember Day. Fast.
16	Thursday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.
17	Friday	The Stigmata of St. Francis of Assisi, Confessor. Ember Day. Fast.
	Saturday	St. Joseph of Cupertino, Contessor. Ember Day. Fast. Bp. Young, Erie, died, 1866.
19	Sunday	EIGHTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. ix. 1-8. Gabriel de la Rebourde killed in Illinois, 1680.
<b>20</b>	Monday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. Bp. Gartland, Savannah, died, 1854.
21	Tuesday	St. Matthew, Apostle and Evangelist.
22	Wednesday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs.
28	Thursday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. Bp. Smyth, Dubuque, died, 1865.
24	Friday	B. V. M. de Mercede, or Our Lady of Ransom.
	Saturday	SS. Januarius and Companions, Martyrs (Sept. 19). Bp. Rosati, St.
		Louis, died, 1843.
26	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Epist. Eph. iv. 23-23; Gosp. Matt. xxii. 1-14.
27	Monday	SS. Cosmas and Damian, Martyrs.
	Tuesday	St. Wenceslaus, Duke, Martyr.
	Wednesday	St. Michael, Archangel.
80	Thursday	St. Jerome, Priest, Confessor, and Doctor of the Church. Cons. Bp.
		Hennessy, Dubuque, 1866.

IT is a fundamental maxim of the Christian morality, and a truth which Christ has established in the clearest terms, that the cross, or sufferings and mortifications, are the road to eternal bliss.



	MOON'S PHASES.	BOSTON	W. YORK. W	ASH'T'N	CHARL'N.	CHLCAGO.
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Day of	Day of Week,	CALENDAR.
1	Friday	St. Remigius, Bishop and Confessor. Cons. Bp. Feehan, Nashville,
_		1865. See of Quebec founded, 1674.
_	Saturday	Holy Guardian Angels.
8	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Epist. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. John iv. 46-53.
4	Monday	St. Francis of Assisi.
5	Tuesday	SS. Placidus and Companions, Martyrs.
€	Wednesday	St. Bruno, Confessor.
7	Thursday	Office of the Blessed Sacrament. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	Friday	St. Bridget, Widow. Bp. Kelly, Richmond, died, 1829.
	Saturday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	SUNDAY	Twenty-first Sunday after Pentecost. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-25.
_	Monday	St. Francis Borgia, Confessor.
12	Tuesday	Feria.
	Wednesday	St. Edward, King, Confessor. Cons. Abp. Purcell, Cincinnati, 1833.
	Thursday	St. Callistus, Pope and Martyr.
15	Friday	St. Theresa, Virgin.
16	Saturday	Office of the Immaculate Conception.
17	Sunday	Twenty-second Sunday after Pentecost. Maternity of B. V. M. Less. Ecclus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. xxii. 15-21.
18	Monday	St. Luke, Evangelist. Fr. Jogues put to death, 1646.
	Tuesday	St. Peter of Alcantara, Confessor. Abp. Whitefield, Baltimore, died, 1834.
80	Wednesday	St. John Cantius, Confessor.
_	Thursday	St. Hedwig, Widow (Oct. 17). St. Hilarion, Abbot. SS. Ursula and Companions, Virgins and Martyrs.
	Friday	Feria.
28	Saturday	Office of the Immaculate Conception.
94	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. St. RAPHAEL, ARCH-ANGEL. Less. Tob. xii. 7-15; Gosp John v. 1-4; Last Gosp. Matt. ix. 18-26.
25	Monday	SS. Chrysanthus and Daria, Martyrs.
	Tuesday	St. Evaristus, Pope and Martyr.
	Wednesday	Vigil of SS. Simon and Jude.
	Thursday	SS. SIMON AND JUDE, APOSTLES.
29	Friday	Feria.
	Saturday	Vigil of All Saints. Fast. Cons. Bps. Loughlin, Bayley, and De Goesbriand, 1855.
81	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. Epist. Rom. xiii. 8-11; Gosp. Matt. viii. 23-28.

God expects that we shall never do any good for the sake of gaining a good name, but that his glory should ever be the motive of our actions, and that we should never do anything through human respect.



MOON'S	PHASES.		возтон.	N. YORK	WASH	T'N.	CHARL	N. CH	ICAGO.
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Day of Week.	CALENDAR.					
fonday	ALL SAINTS. Holyday of Obligation.					
'uesday	All Souls.					
Vednesday hursday	Of the Octave.  St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricela,  Martyrs.					
'riday	Of the Octave.					
aturday	Of the Octave. Sec of Baltimore founded, 1791.					
UNDAY	TWENTY-FIFTH SUNDAY AFTER PENTECOST. Epist. Col. iii. 12-13; Gosp. Matt. xiii. 24-31.					
londay	Octave of All Saints. The Four Coronati, Martyrs.					
'uesday	Dedication of St. John Lateran. St. Theodore, Martyr.					
<b>7ednesday</b>	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.					
'hursday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.					
riday	St. Martin, Pope and Martyr.					
aturday	St. Didacus, Consessor. Bp. Van de Velde, Natchez, died, 1855.					
UNDAY	TWENTY-SIXTH SUNDAY AFTER PENTECOST. Patronage of the B. V. M. Epist. Ecclus. xxiv. 14-16; Gosp. Luk? xi. 27, 28; Last Gosp. Matt. xiii. 31-36. Charles Carroll of Carroliton died, 1832.					
londay	St. Gertrude, Virgin.					
'uesday	St. Stanislaus Kostka, Confessor (Nov. 14).					
/ednesday	St. Gregory Thaumaturgus, Bishop and Confessor.					
'hursday	Dedication of Basilica of SS. Peter and Paul.					
rida <del>y</del>	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.					
aturday	St. Felix of Valois, Confessor.					
UNDAY	TWENTY-SEVENTH SUNDAY AFTER PENTECOST. Presentation of the B. V. M Epist. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 23; Last Gosp. Matt. xxiv. 15-35. Bp. Barry, Savannah, died, 1359.					
londay	St. Cecilia, Virgin and Martyr.					
'uesday	St. Clement, Pope and Martyr.					
<b>7ednesday</b>	St. John of the Cross, Confessor. Cons. Bp. Lamy, Santa Fi, 1350.					
hursday	St. Catherine, Virgin and Martyr.					
riday	St. Peter of Alexandria, Bishop and Martyr.					
aturday	Office of the Immaculate Conception.					
UNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-34. Fr. du Poisson killed at Natchez, 1729.					
fonday	Vigil of St. Andrew. St. Saturninus, Martyr.					
'uesday	St. Andrew, Apostle. Cons. of Abp. Kenrick, St. Louis, 1842.					

'z are always looking into the future, but we see only the past.

E thou therefore prepared for the fight, if thou wilt have the victory.

HE smile upon the old man's lip, like the last rays of the setting sun, pierces the heart . sweet and sad emotion. There is still a ray, there is still a smile; but they may be it.

you speak the truth with moderation, separating its substance from all alloy of passion, you are not to blame for the wrathful opposition it may encounter. But if rain it, if you wrest it from its sacred impassibility, if you do not maintain it with te sincerity, you are responsible for the revolt which it excites, and for the censes which may ensue.



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MOOL	N'S PHASES.		BOSTON.	N. YORK.	WASH'T'N	CHARL'N.	CHICAGO.
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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	Feria.
	Thursday	St. Bibiana, Virgin and Martyr.
	Friday	St. Francis Xavier, Confessor. Fast. Abp. Carroll, Baltimore, died, 1815.
4	Saturday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10. Cons. Bp. Quinlan, Mobile, 1859.
6	Monday	St. Nicholas of Myra, Bishop and Confessor.
	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. Fr. Gar-
		nier put to death in Canada, 1649.
8	Wednesday	IMMACULATE CONCEPTION OF THE B. V. M. Holyday of Obligation. Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. Council of the Vatican opened, 1869.
9	Thursday	Of the Octave. Cons. Bp. Domenec, Pittsburg, 1860.
10	Friday	Of the Octave. St. Melchiades, Pope and Martyr. Fast.
11	Saturday	St. Damasus, Pope and Confessor. Fr. Sorel killed on the Yazoo, 1729.
12	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
18	Monday	St. Lucy, Virgin and Martyr.
14	Tuesday	Of the Octave.
15	Wednesday	Octave of the Immaculate Conception. Ember Day. Fast.
16	Thursday	St. Eusebius, Bishop and Martyr.
17	Friday	Feria. Ember Day. Fast.
18	Saturday	Expectation of the B. V. M. Ember Day. Fast.
19	Sunday	FOURTH SUNDAY IN ADVENT. Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6. Death of Bp. Melcher, Green Bay, Wis., 1873.
20	Monday	Vigil of St. Thomas.
	Tuesday	St. Thomas, Apostle.
_	Wednesday	Feria.
	Thursday	Feria.
_	Friday	Christmas Eve. Vigil. Fast.
25	Saturday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist. Tit.
		ii. 11-15; Gosp. Luke ii. 1-4. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
98	Sunday	St. Stephen, First Martyr.
	Monday	St. John, Apostle and Evangelist.
	Tuesday	Holy Innocents.
	Wednesday	St. Thomas of Canterbury, Bishop and Martyr.
_ [	Thursday	Of the Octave.
	Friday	St. Sylvester, Pope and Confessor.
01	Friday	St. Sylvester, Tope and Contessor.

<sup>&</sup>quot;CULTIVATE thy soul. Cut away the thorns, sow the word of goodness, nurse with much care the fair plants of divine wisdom, and thou hast become a husbandman. Sharpen thy sickle, which thou hast blunted through gluttony."—St. Chrysostom.

WE should never be discouraged when we are unable to prevent scandals or destroy all sin, because we should consider it no small matter to apply even a partial remedy to such great evils, and to prevent, with God's assistance, the loss of one soul.

## ALEXANDER CARDINAL BARNABO.

His Eminence Cardinal Barnabo, the 102d cardinal who has died during the pontificate of Pius IX, was born in Foligno, March 2, 1801, and was almost 73 years old at the time of his death. He received his early education at the military school of La Flèche (Sarthe), but soon turned his thoughts towards the Church, made his studies in Rome, and, after passing through the various ecclesiastical grades, was raised to the Pre-



lature, named Secretary of the Propaganda under the prefecture of Cardinal Fransoni; had entire charge of that congregation during the exile to Gaeta of the Holy Father; was created and published cardinal priest by Pius IX, in the consistory of June 16, 1856, under the title of S. Susanna, and immediately appointed Cardinal-Prefect of the Propaganda, in replacement of the deceased titular, Fransoni. Cardinal Barnabo's works speak his eulogy; suffice it to state that his remarkable energy was entirely devoted to the spread of the Catholic faith throughout the world, and to the good of souls. Since 1871 the hereditary malady—

the gout—to which his Eminence had long been a victim, and which was still further increased by his sedentary mode of life, attacked his head and facial nerves, gradually depriving him of sight, and finally resulting in total blindness. For some months previous to his death he had several attacks in the stomach. On the evening of February 16, 1874, a final attack reduced him to a state of extreme prostration, continuing with fluctuations from better to worse until February 24, when, after an agony of only seven minutes, in full possession of all his faculties, and comforted by all the rites of the Church, he passed peacefully to his exceeding great reward.

Several instances of his great humility are related. One is, that he would never allow a priest to kiss his hand, on the ground that he was no more than a priest himself—never having received episcopal consecration—although it is the custom for even a cardinal-deacon to be treated as a bishop. He was so deeply attached to the Congregation of the Propaganda that when the Holy Father, some years since, wishing to elevate him to a higher dignity and at the same time to procure him a relatively easier existence, purposed naming him Cardinal Datary, his Eminence cast himself at the feet of his Holiness, and besought him, with tears, not to remove him from his cherished occupations.

Cardinal Barnabo was distinguished for varied and profound learning, for remarkable talents, and for clear and solid judgment. Daily arrived from all quarters of the globe most important cases for decision, dangers to be averted, problems to be resolved, all rendered still more arduous by reason of the immensity of distances, of the difficulty of communication, of the infinite diversity of social and political conditions, and latterly because of the severe straits to which the Holy See is reduced. Cardinal Barnabo, ever prompt in labor, patient even to heroism, examined, heard, and weighed all accurately.

Ready of access and of great gentleness of character, his Eminence enjoyed the affection of all; during the last days of his illness the most distinguished members of the Roman population crowded to make enquiries concerning his health; his death caused universal mourning throughout the city.

Manners Make the Man.—This phrase comes from the celebrated Catholic churchman, William of Wykeham, who was born of humble parents, but rose by his integrity and talents to be Bishop of Winchester in 1367, and Lord High Chancellor of England. When the heralds were searching for suitable arms for the new prelate, he gave them as his motto, "Manners Makyth Man"; thereby meaning that a man's real worth is to be estimated, not from the accidents of birth and fortune, but from his mental attainments and moral qualifications.

### Most Rev. Francis Patrick Kenrick, P.P.

THE Most Rev. Francis Patrick Kenrick, third Bishop of Philadelphia and fifth Archbishop of Baltimore, was born in Dublin, Ireland, December 3, 1796. At the age of eighteen, having completed his collegiate studies in his native city, he was sent to the Propaganda at Rome, where, after the usual course of theology and canon law, he was ordained and obtained



his degree of doctor. Even at this time his reputation among the professors for proficiency in sacred and profane learning, as well as for extensive scientific and linguistic attainments, was so well established that in the following year, 1821, when Bishop Flaget applied for a professor for his seminary at Bardstown, Ky., Father Kenrick was looked upon as the most competent student of the Propaganda to fill the position. Accordingly in that year we find him duly installed in the Chair of Theology at St. Thomas's, Bardstown, Ky., at the same time professing Greek and Hebrew in St. Joseph's College, and realously engaged in the

ordinary duties of a missionary priest. His ability to discharge so many obligations was at once apparent, but it was not until the jubilee of 1827-8, when he accompanied Dr. Flaget in his episcopal visitation, that his eloquence and profundity as a preacher became thoroughly recognized. His forcible defence of Catholic doctrine about this time involved him in controversies with several neighboring sectarian ministers, some of whom were unwillingly silenced by his arguments, and others hastily abandoned the contest.

The Provincial Council of Baltimore, in 1829, which Dr. Kenrick attended as theologian to Bishop Flaget, and of which he was assistant secretary, feeling the necessity of an administrator for Philadelphia, applied to Rome for the appointment of Dr. Kenrick, and the request having been promptly granted, he was consecrated coadjutor for that diocese June 6, 1830, at Bardstown, and immediately entered on the exercise of his episcopal functions. As the incumbent, Bishop Conwell, had become much enfeebled by age and physical infirmities, his assistant was invested with full powers of administration up to the death of the venerable prelate in 1842, when he formally became his successor. first act in Philadelphia was the establishment of the nucleus of a seminary in his own house in Fifth Street, which, under his fostering care, subsequently became famous as St. Charles Borromeo's; his second, to put a summary end to the usurpation of the trustees of St. Mary's Church—a measure which he carried out with commendable energy and vigor. effects of his wise and zealous administration soon became evident in all parts of his diocese, which, before the erection of the see of Pittsburg in 1843, consisted of Pennsylvania, Delaware, and part of New Jersey, and were felt during the whole term of his long episcopate. When he commenced it, he had few churches, and only thirty priests; when translated to the archiepiscopal see of Baltimore, he left to his successor 101 priests, 46 seminarians, 94 churches, 8 chapels, and the splendid Cathedral of SS. Peter and Paul nearly completed, besides a grand array of religious institutions, asylums, and schools in charge of numerous communities.

Archbishop Kenrick was appointed to Baltimore by letters apostolic dated August 3, 1851, and by brief of the 19th of the same month his Holiness constituted him apostolic delegate, with the presidency over the Plenary Council of the United States. In this capacity he summoned and presided over the first Plenary Council, May 9, 1852, at which many mportant measures affecting the welfare of the Church in this country were adopted. The Archbishop visited Rome in 1854 to participate in the dogmatic definition of the Immaculate Conception. On his return he resumed his labors in the cause of religion, charity, and education. He expired calmly on the night of the 6th of July, 1863, leaving behind him character illustrious for piety, simplicity, and rare erudition.

When he arrived in Baltimore, in 1851, all his worldly goods were con-

tained in a small travelling-bag; when he died, all he left was his priceless example and his magnificent contributions to modern Catholic literature. The principal of these were his Dogmatic and Moral Theology, in seven volumes, written in very classic Latin; his work on the Primacy of the Apostolic See, and a Vindication of the Catholic Church. Besides numerous pastoral letters and addresses, he was the author also of the article on the Church in the New American Cyclopadia, a paper of extraordinary accuracy and condensation. His great work, however, is the translation of the Bible into English, which he published at different times between the years 1849 and 1860, in five volumes octavo. The reference notes alone to this edition are enough to stamp Dr. Kenrick as a profoundly learned scholar in Biblical literature. This work, we are sorry to say, is now nearly out of print. Kelly, Piet & Co., Baltimore, still hold a few copies.

# How the TRAPPISTS LIVE.

Some time ago Dr. Ducaisne, a distinguished French physician, published an article in La France on the subject of abstinence, in which he instances the monks of La Trappe as being so remarkable for longevity and freedom from disease. It appears that these laborious monks make only one meal in the twenty-four hours, except from September 14 to the first Saturday in Lent. This meal is taken at two and a half o'clock P.M., or twelve hours after they arise from their short sleep; the intervening time being entirely occupied in prayer and manual labor. Still, they work most industriously, and indigestion or troubles of the bowels are unknown among them. Their food consists of 15 ounces of bread, to which may be added potatoes, soup in which there is neither grease, butter, nor oil, to which a dish of vegetables, cooked in water, gives Meat, fish, butter, and eggs are prohibited, and oil is not even allowed for salad. A pint of cider is the only beverage. dessert is limited to some dried fruits or radishes. Yet Dr. Ducaisne states that, so far from this hard fare shortening life, it is a real source of health and longevity, particularly when accompanied by plenty of openair labor and pious exercises. The brother-physician of La Grande Trappe, during a residence of twenty-eight years, has not known of a case of apoplexy, aneurism, dropsy, gout, or cancer. What is most strange, he adds that the most terrible epidemics which have visited the country around the abbey have invariably stopped at its threshold.

ATHEISTS put a false courage and alacrity in the midst of their darkness and apprehensions, like children who, when they go in the dark, will sing for fear.

### CARDINAL MEZZOFANTI.

JOSEPH CASPAR MEZZOFANTI, linguist, philologist, and cardinal priest, was born in Bologna, Italy, September 17, 1774. His parents being in humble life, his early education was mainly due to the discriminating charity of some local ecclesiastics, through whose influence he was successively placed in one of the Scuole Pie, and the archiepiscopal semi-



nary of Bologna, in the latter of which he took his degree in philosophy at fifteen, and, upon the completion of his studies in theology, canon and civil law, received ordination eight years later. Meanwhile, he had not only acquired a thorough knowledge of Latin, Greek, and Hebrew, but of several living languages of Europe and of the East. Appointed professor of Arabic in the University of Bologna in 1797, he was deprived of his chair the following year for refusing to take the oath prescribed by

the revolutionary authorities; but he was restored in 1803, becoming also assistant librarian to the *Instituto*, and subsequently professor of Oriental languages, only to be again unjustly dealt with by the abolition of the latter office.

Thus reduced to comparative poverty, he devoted all the leisure time that could be spared from the duties of his sacred office to linguistical studies and to private tuitions until the liberation of Pius VII., when he once more resumed his professorship. Some years previously he had refused a pressing invitation of Napoleon's government to reside in Paris; so he now respectfully declined the important post of Secretary of the Propaganda, offered him by the Sovereign Pontiff. Thus clinging to his obscure home, he became head librarian in 1815, a member of the Collegio dei Consultori 1824, and in 1831, upon his first appearance in Rome as a delegate from his native city, he was induced by the new Pope, Gregory XVI., who renewed the offers of Pius VII., to take up his residence in the Eternal City. On his arrival he was named domestic prelate, protonotary apostolic, canon of the Church of Santa Maria Maggiore, and in May, 1833, was appointed successor to Mgr. Mai as Primo Custode of the Vatican, a canon of St. Peter's, and to several other offices of minor responsibility. On February 12, 1838, he was created cardinal priest, prefect of seven congregations, president of the Hospital of San Salvador, and entrusted with the charge of several other charitable institutions, to the care of which, the performance of his special duties as cardinal, the instruction of the students of the Propaganda College, the training of missionaries, and the spiritual comfort of foreigners, he devoted the remaining years of his life, which, to the regret of all Christendom, closed on the 15th of March, 1849.

Mezzofanti, though a profound general scholar, left no work behind him of any importance. He was essentially a teacher of men, and his pupils were from every clime and nation. His knowledge of languages was little short of miraculous, and would be justly considered incredible were it not attested by hundreds of witnesses. One of his biographers, Dr. Russel, President of Maynooth College, Ireland, thus classifies it: Languages spoken with "rare excellence," 30; "spoken fluently," 9; "less perfectly," II; "imperfectly," 8; studied from books, 14-total, 72; dialects spoken or their peculiarities understood, 36. standing the vast amount of time which this rarely-gifted man must have spent in the acquisition of such a prodigious number of tongues, the multiplicity of his duties as professor, librarian, examiner of books and MSS., confessor to foreigners, etc., he found ample opportunity to perform numberless works of quiet charity, and during the fifty-two years of his priesthood he never for a single day neglected the celebration of the Holy Sacrifice. His death was as edifying as his life had been pure and exalted.

## THE SCHOOLMEN OF THE MIDDLE AGES.

COLERIDGE says: "It was the schoolmen who made the languages of Europe what they now are. We laugh at the quiddities of those writers, but in truth these quiddities are just the parts of their language which we have rejected! while we never think of the mass which we have adopted and have in daily use."

Longfellow says the schoolmen were "men of acute and masculine intellect. Their teachings exercised a powerful influence on the poetry of Dante and his age." They possessed

"Minds of a massive and gigantic mould,
Whom we must measure as the Cretan sage
Measured the pyramids of ages past:
By the far-reaching shadows that they cast."

We give the names of those most familiar to the English-reading public.

Duns Scotus, called the subtile doctor. He was a fellow at Merton College and Professor of Divinity at Oxford. After becoming famous in his own country he went to Paris, and from there to Cologne, where he died in 1308, at the early age of thirty-four. He was the great champion of the Immaculate Conception of Mary.

William Ockham, the invincible doctor, was also an Englishman. He was a disciple of Duns Scotus and the head of the Nominalists. He was distinguished for his trenchant logic. The famous fundamental principle of his philosophy was called "Ockham's razor." He died about 1347.

Alexander Hales, the irrepressible doctor, was a native of Gloucestershire. St. Bonaventure was one of his disciples. He died in 1245.

Roger Bacon, called the admirable doctor, was a monk of the thirteenth century, and wonderful for his genius, learning, and great scientific discoveries.

John Bassol, the most methodical doctor, was a Scotchman and a disciple of Duns Scotus. He was remarkable for the clearness and accuracy of his mind. He died in 1347.

Thomas Bradwardine, the profound doctor, one of the most learned of the schoolmen, was Archbishop of Canterbury. He died in 1349.

Richard Middleton, the solid doctor, was an English Cordelier and a great theologian. He died in 1304.

William Varro, the thorough doctor, was an English Minorite of the thirteenth century.

Walter Burleigh, the plain and perspicuous doctor, and an opponent of Duns Scotus, taught in the first half of the fourteenth century.

William Durandus, the most resolute doctor, was a Dominican monk, and probably an Englishman. He was an energetic oppcient of Duns Scotus. He died in 1332.



Onto Abbey County Clere, Ireland.

# Quin ABBEY, COUNTY CLARE, JRELAND.

THE ruins of Quin Abbcy are situated in the barony of Bunratty, about five miles east of Ennis. An abbcy was founded here at an early period, which was destroyed by fire in 1278.

In 1402, Macnamara, Lord of Glancoilean, erected the present monastery, of which we give a correct sketch. It was a strong building of black marble. This monastery, with all the manors, advowsons, etc., Davennwall, Ichanee, Downagour, and divers others, with the site of all the hereditaments thereof, was granted to Sir Turlough O'Brien of Innistymon, in fee, December 14, 1585. The monastery was repaired in 1604, but it was soon allowed, like all of Ireland's ancient churches, to go to ruin. It was one of the finest in Ireland, situated on a fine stream, with an ascent of several steps to the church. At the entrance there was a high altar, and one on each side of the chancel, which were entire in 1808. To the south is a chapel with three or four altars in it, and on the north of the chancel is a fine monument of the Macnamara family, erected by the founder. The ruins have been disfigured of late years by the interment of the dead of the neighborhood within its walls.

# COVENTRY;

#### OR, HOW TO DEGRADE A PEOPLE.

THE famous city of Coventry in England has many Catholic associations connected with it, but also some insults to our holy religion. The name is derived from a convent founded by King Canute, the Dane. a later period a magnificent monastery was erected there by Earl Leofric (1044); and it is with a legend of his wife's, Lady Godiva's, ride through the principal street of the town to relieve its inhabitants from an oppressive tax, and the story of Peeping Tom, whose effigy (so the writer has been informed by Monsignor Stonor) is still to be seen protruded from an upper window in High Street, that its fame is best known to the vulgar. It was more renowned than any other place in England for its mediaval mystery-plays; but in the year 1677 a procession was started on Friday of Trinity Week which was disgraceful in character, and particularly aimed at the suppression of every memory of the Catholic religion and the upholding of what the late Cardinal Wiseman used to style the "national apostasy." The authoress of the beautiful Life of Mother Margaret Hallahan says of this immoral cavalcade that takes place within the octave of Corpus Christi-a feast fixed for the Thursday following Trinity: "Disgraceful in its character, it is the modern substitute for those solemn processions of the Blessed Sacrament which were formerly celebrated with unusual solemnity in this city."

### MOST REV. ANTHONY BLANC, P.P.

ARCHBISHOP BLANC was a native of Sury, near Lyons, France, where he was born October 11, 1792, and brought up amid the diabolical scenes of the first French Revolution. Yet, notwithstanding the atmosphere of impiety by which he must have been surrounded, his early education was not neglected nor his morals slighted; for in 1816, some months before the canonical age, he was admitted to the priesthood, and soon after.



upon the invitation of Bishop Dubourg of New Orleans, he volunteered for the American mission. On his arrival here in 1817 he spent a short time in Annapolis, Md., and then proceeded southwest by slow and difficult stages to Bardstown, Ky. His first mission under Bishop Flaget was at Vincennes, in 1818; but in 1820 he was called to New Orleans by Dr. Dubourg, and appointed associate vicar-general. Ten year later, when Bishop De Neckere, successor to Bishop Dubourg, desired of resigning the episcopal office, procured at Rome the appointment

Father Blanc as his coadjutor, he declined the honor, though the bulls for his consecration had arrived, because the venerable prelate would not promise to forego his intention of retiring. Still, despite his humility and diffidence, upon the death of Bishop De Neckere in 1833, he was selected as administrator of the diocese, and in 1835 was appointed bishop and consecrated in the Cathedral of New Orleans, November 22 of that year.

The Diocese of New Orleans then included Louisiana and Mississippi, and subsequently Texas. The Catholic population, particularly that of French descent, was large but exceedingly lukewarm, careless, and inert; churches were few, small, and widely scattered; religious teaching was at the lowest ebb, while charitable institutions were almost unknown. The new bishop set to work in earnest to improve this sad condition of affairs. He called to his aid the Lazarists, Jesuits, Redemptorists, and other distinguished orders and congregations, besides various religious communities of women, who were always heartily welcomed and assisted by advice and material support in opening schools and asylums. He established, in 1838, a Diocesan Seminary in the parish of Assumption, and founded several colleges and select schools in various parts of his large territory. His pious labors were somewhat interrupted and his heart sorely troubled by the mutinous conduct of the lay trustees of the Cathedral of St. Louis in 1843-4, who refused to recognize his episcopal authority; but after several months' litigation, and upon an appeal to the State Legislature, he triumphed.

On the recommendation of the Seventh Council of Baltimore New Orleans was erected into an archdiocese July 19, 1850, Bishop Blanc being raised to the dignity of metropolitan, with four suffragans. attended several of the councils at Baltimore, including the first Plenary Council of 1852, and in 1854, at the invitation of the Sovereign Pontiff, he visited Rome and assisted at the promulgation of the dogma of the Immaculate Conception. The following year he summoned the first council of his province at New Orleans, and initiated some important measures for its better government. Though advancing in years and suffering from the effects of a serious accident, he continued to the last actively engaged in the duties of his sacred office, and had the consolation of seeing that his efforts were everywhere blessed with suc-He died suddenly, soon after celebrating Mass, about noon on Wednesday, June 20, 1860, much regretted by his spiritual children, and almost equally so by those who, though not members of the Church, admired his amiability of character and unbounded charity to all men.

THE names of the three Wise Men from the East who, guided by a star, visited the Infant Jesus in the stable at Bethlehem, were Caspar, Melchior, and Balthassar. They are said to have been buried at Cologne.

## Pr. J. Y. HUNTINGTON.

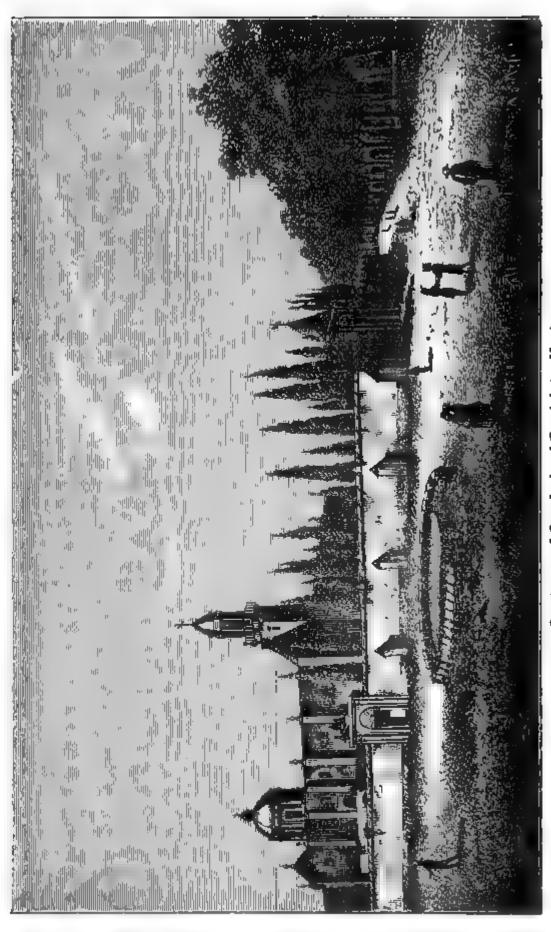
JEDEDIAR VINCENT HUNTINGTON was born in New York, January 20, 1815; was educated at Yale College, where he passed for one of the



bost belies-lettres scholars; but having quitted New Haven, on account of a severe illness, before his class graduated, he took his degrees at the University of New York in 1835. He studied medicine to Philadelphia.

and graduated as Doctor of Medicine at the University of Pennsylvania in 1838. After practising for about a year in New York, he began to devote himself more exclusively to literature, contributing at times to Blackwood's Magasine, the New York Review, etc. He occupied for three years the post of Professor of Mental Philosophy at St. Paul's College, Flushing, N. Y., where, having previously become a candidate for orders in the Protestant Episcopal Church, he was ordained in 1841. He married in 1842, and in the autumn of the same year took a parish in Vermont, which he was obliged to relinquish at the close of the first year, in consequence of serious illness brought on by the severity of the climate and his over-zealous labors. After a winter in the South, he visited Europe, where he remained more than four years, engaged in the study of art and literature, and, before returning home, he published "Lady Alice" in London.

In 1850, while residing in Brooklyn, N. Y., he renounced the Protestant ministry, and joined the Catholic Church, and soon after published "Alban," which was followed by "The Forest" and "The Pretty Plate," issued under the nom de plume of John Vincent. In 1853, he removed to Baltimore to edit the Metropolitan, a monthly magazine, which he conducted during the year 1854. In 1855, he established in St. Louis, with the support and encouragement of the archbishop of that city, the Leader, a weekly paper, which afterwards became a daily, and was conducted by him with great success until August, 1857, when it passed out of his hands, and was soon after discontinued. Dr. Huntington returned to New York in 1858, when he published in book-form "Blonde and Brunette," which had originally appeared in the St. Louis Leader. It is only necessary to allude to his reputation as a lecturer and scholar. His last work, "Rosemary," which was written for the Tablet in 1860, and immediately on its completion issued in book form, met with great success. But the author's health had been delicate for more than a year, and it now failed very rapidly. In 1861, he left New York for Philadelphia, journeyed to the West as far as Chicago, and, returning to his native city in the fall, sailed for Europe in November. He went to Paris, thence to Pau, where he died on the 10th of March, 1862, fortified by the Sacraments of the Church. After his death, the Rev. Stephen L. Dubuisson of the Society of Jesus, who attended him during his residence in Pau, wrote to the Archbishop of Baltimore as follows: "I cannot but think that after such a life as his had been for a long time before, eminently devout to the Holy Eucharist; after the several trials of a protracted disease of the lungs, of a voyage across the Atlantic, of three months' sufferings borne with unflinching religious fortitude, in a foreign country far away from his friends—his last conscious act having been the reception of the most precious Body of Christ-I cannot but think that he died in the embrace of his Lord!"



## SANCTUARY OF PUR LADY OF GUADALUPE, MEXICO.

What Our Lady of Loretto has been to Italy; Our Lady of Fourvières, La Salette, Lourdes, to France; Our Lady of Foye and Halle to Belgium; Our Lady of Navan and Trim to Ireland, Our Lady of Guadalupe is to our neighboring republic, Mexico.

The Blessed Virgin, as is piously believed, appeared to Diego, an Indian, and sent him to the bishop to direct a church to be built on a site indicated. The bishop sent him back to gather roses there, and, winter as it was, he found roses, and filled his cloak with them; but at the bishop's palace the roses had vanished, and on the rude canvas of the cloak was painted a beautiful picture of Our Lady, still preserved.

The Bishop of Mexico, the holy Zumarraga, placed the picture in a chapel till a church was erected on the spot miraculously designated by the Blessed Virgin.

The first church soon proved insufficient to accommodate the thousands who crowded to it. In 1695, Francis de Aguiar, Archbishop of Mexico, laid the corner-stone of the magnificent basilica, on which vast sums were lavished by the faithful.

On the 1st of May, 1709, the picture was translated to it, and placed on a silver throne that cost \$80,000. Altars of beautiful marble are erected in the church and chapels, and the service-plate is of the most costly description. The great silver lamp is a marvel of elaborate work. The altar-railing is of silver, and is protected by a second railing of costly wood, exquisitely carved and inlaid with silver. The venerated picture is surrounded by a frame of pure gold, the offering of Don Antonio Maria Pucareli, Viceroy of Mexico.

As Our Lady of Guadalupe was deemed the especial Patroness of the Indians, the revolution, which made Mexico a republic, increased devotion to her. She is the Patroness of Mexico; and even in the present time, when religion is so much oppressed there by the so-called Liberals, Our Lady of Guadalupe is still honored and respected.

LITERARY DEBIT AND CREDIT.—Chatterton wrote a political essay for the North Briton; but, though accepted, the essay was not printed, in consequence of the death of the Lord-Mayor of London, Chatterton's patron. The youthful patriot thus calculated the results of the suppression of his essay:

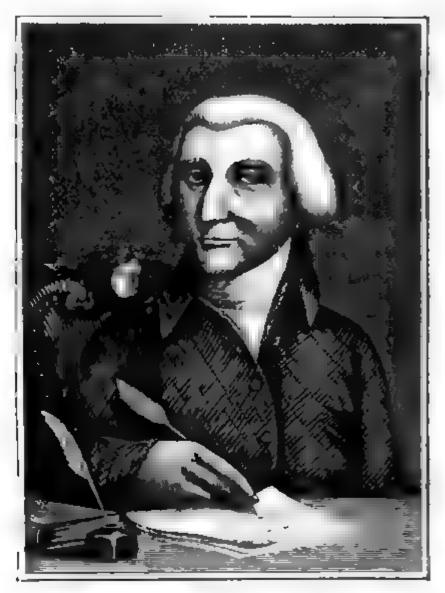
Lost, by Lord-Mayor's death, on this essay, . £1 11s. 6d. Gained in elegies on the same, . . £2 2s. od.

"essays, . . . . . . . 3 3 0

## THE YERY REV WILLIAM GAHAN, D.D.,

OF THE ORDER OF HERMITS OF ST. AUGUSTINE.

THE VERY REV. WILLIAM GARAN was born in Dublin, Ireland, in the parish of St. Nicholas, on the 5th of June, 1732, and two days later was baptized in the parish church. On the 18th of September, 1749, he joined the Order of Hermits of St. Augustine in Dublin, and the year after was



sent to a convent of the Order at Louvain to complete his ecclesiastical studies at the University. Here he was promoted to the priesthood on May 25, 1755, and soon after returned to the land of his birth. The Most Rev. John Linegar, Archbishop of Dublin, gave to his charge the curacy of the parish of St. Paul. Here, in the midst of his flock, did Dr. Gahan now toil. He daily offered at an early hour the Adorable Sacrifice; "he preached in season and out of season;" he was never absent from the confessional as long as there was one repentant singer to be reconciled.

to his Maker, or one practical Catholic to be confirmed in virtue; he established a large school for the religious education and support of destitute female orphan children, which has been, under Divine protection, the means of preserving thousands in virtue and happiness; he catechised the young and instructed the old in lessons of morality and religion; in fine, every moment of his time was devoted to improve society, abolish crime, and establish virtue in the hearts of all men.

The Christian virtues he so beautifully cherished of humility, mortification, fraternal love, gained for him the admiration and esteem of men of every creed. An incident in his life will show well the sterling uprightness of his character, which, daring to do right even in the face of injustice, dared to do no wrong.

Lord Dunboyne, the representative of a noble house, had renounced the episcopate and apostatized from the faith to gain possession of the family estate, of which the atrocious laws of England would otherwise deprive him as a Catholic. On his death-bed he repented of his sin, and begged of the Archbishop of Dublin, Dr. Troy, to reconcile him to the Church. This duty was entrusted by the Archbishop to Dr. Gahan, who left for Dunboyne Castle, and prepared the soul of the dying man to meet its Maker. His lordship at the same time thought proper, contrary to the remonstrances of the Archbishop, to bequeath one of his estates (in County Meath) to Maynooth College. After his death the heir-at-law instituted legal proceedings to break the will on the ground that "a person relapsing into Popery from Protestantism was incapable of making a will of landed property." Now, the principal aim of the plaintiff was to prove that Lord Dunboyne had really "relapsed into Popery." This could be done only from Dr. Gahan's testimony, as he alone had attended the dying man. The case was called up, and Dr. Gahan directed to answer all questions which might be put to him. But this he refused to do on conscientious grounds, as some of them might require him to declare what he was bound in conscience not to utter. (In Shea's History of the Catholic Church occurs a case quite similar.) When pressed to declare "if he knew did Lord Dunboyne die in the communion of the Roman Catholic Church?" he said that, "abstracting from his situation as a clergyman, he did not know; that if in his clerical capacity he knew anything of the matter, he was not at liberty to disclose knowledge so received in confidence; that such a breach of sacerdotal trust would be highly criminal in the sight of God and men, etc., and that he would rather lay down his head on a block and forfeit his life like Eleazar of old (2 Machabees, ch. vi.) than do what appeared to him to be dishonorable, irreligious, immoral, and scandalous in the extreme." For this Dr. Gahan was judged guilty of contempt of court, and sentenced to one week's imprisonment in the jail at Trim. But the Christian priest had triumphed in his defeat, while English law gained but a barren victory.

On the 6th of December, 1804, after an illness of twenty-one days, Dr. Gahan, now in the 74th year of his age, yielded up his soul to his Crea-For forty-nine years he had discharged with exemplary piety the great and awful duties of the priesthood. His writings best known to the American public are: 1st. His Sermons, a work well known to every ecclesiastic; 2d. History of the Church (an edition of which has been lately published in New York, with a continuation by J. G. Shea, LL.D.); 3d. A prayer-book titled The Christian's Guide to Heaven; or, Complete Manual of Catholic Piety. No prayer-book in any language has met with such constant and increasing patronage as this. is sometimes published under the latter title only. 4th. Catholic Devotion, a book of pious exercises, rules, and duties for devout Catholics. He also translated the Spiritual Retreat, from the French of Bourdaloue; also a History of the Old and New Testaments, abridged from Reeve, translated from the French of Royamont. Dr. Gahan revised and prepared for the press many Catholic books written by others, such as Moroney's Sermons and Exhortations, the Morality of St. Augustine, etc., etc.

# THE ASYLUM OF DIANA.

THERE were two kinds of sanctuaries in ancient Italy to which criminals could fly for safety. One was the body of the temple of some divinity, which was styled the asylus incruentus, or unbloody asylum; the other and less common one was the sanguinary refuge. In such a one the shrine or statue of the divinity was situated in a lonely spot-often in the deep recesses of a forest. Of this sort was the notorious retreat of Diana of the Woods-Diana Nemorensis-near Aricia, in the Alban range of hills, in the vicinity of Rome. The guardian, or priest as he was sometimes called, of this sanctuary of sanguinary asylum was always an evil-doer and outcast from society, who was permitted to hold his ground unmolested by the law on the strange condition of fighting in mortal combat with sacrificial knives any aspirant to his office who should offer to meet him. The man in possession was obliged to fight at a disadvantage—in a kneeling posture, with one knee upon a sacred stone of the grove. If he was killed, the victor took his place as ranger of the forest. The study of the religion of Diana opens many sources of light upon the early and obscure history of the Latn confederation.

WISDOM is what makes a poor man a king, a weak person powerful, a good generation of a bad one, a foolish man reasonable. Though wisdom be good in the beginning, it is better at the end.

### W ELIAB CARDINAL ALLEN

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Vendeville, and the Monasteries of St. Vedastus in Arras, Marchiennes, and Auchienne. St. Pius V. encouraged the college, of which Dr. Allen was first president, and his successor, Gregory XIII., gave it an annual grant. This college proved the hive of the new English clergy and a school of martyrdom. The merit of Dr. Allen led to his appointment as Canon of Cambrai and also of Rheims. He was subsequently active in favoring the projects of Philip II. against England. Having been created cardinal August 7, 1587, by Pope Sixtus V., he took up his residence at Rome, where he was till his death, in 1594, the friend and protector of his persecuted countrymen. He rendered great service by the establishment or encouragement of the various English colleges on the Continent, and by his writings, especially by the publication of the Douay Bible, to which he contributed valuable notes, and the undertaking and completion of which was due in no small degree to his zeal and efforts.

# ON THE LOAN OF BOOKS DURING THE MIDDLE AGES.

From an article in the Bibliothèque de l'Ecole de Chartes, by M. Delisle, we learn that this generous practice was very prevalent during the period specified. The exorbitant price of books (MSS.) and the wretched circumstances of the times put it out of the power of many of the clergy to obtain the books necessary for the prosecution of their studies except by loan. In such a state of things the monastic libraries opened their treasures for the assistance of needy priests; for it was considered one of the most meritorious works of mercy to lend out books on such occasions. It is true that, to be exempted from doing this, the books in many monastic establishments were placed under lock and key; that is, they could neither be lent nor borrowed. This selfish severity was so little in harmony with the principles of the church that it was formally condemned by the Council of Paris, in 1212. The fathers of the Council, in the most touching language, remind the various religious orders that they ought to cherish more charitable sentiments.

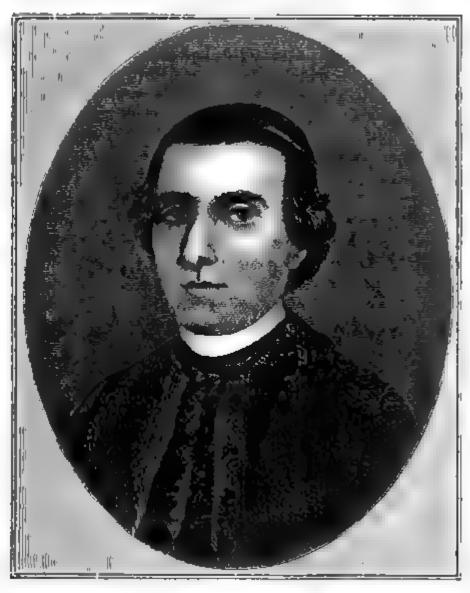
M. Delisle quotes also from a document which he found among the archives of the Seine-Inférieure, containing memoranda made by the treasurer or librarian of the Abbey of Saint-Ouen, relating to the loan of books belonging to the convent; and among them were many law-books, Bibles, commentaries on the Scriptures, fathers of the church, lives of saints, and one Latin classic—Cicero's De Officiis.

Among the borrowers it might be expected we should find some of the poor clergy, whose interests were so warmly defended at the Council of Paris; but instead of them we discover the names of the dean and choir-master of the cathedral, the Bishop of Beauvais, and even the Archbishop of Rouen.

## FATHER FRANCIS XAVIER CLAVIGERO, S.J.,

HISTORIAN OF MEXICO AND CALIFORNIA.

This eminent historian and pious religious was born at Vera Cruz, Sept. 9, 1731, and enjoyed the advantages of a superior domestic training, his father, Don Blas, a literary man educated at Paris, bestowing great care on his son. After studying at the Colleges of St. Jerome and



St. Ignatius, in Puebla, he entered the Society of Jesus in the novitiate of Tepotzotlan, Feb. 13, 1748. He continued his studies chiefly in natural philosophy, but the great collection of documents formed by Father Sigtienza, and preserved in the library of the College of St. Peter and St. Paul, led him to the field of Mexican antiquities. As a professor, he sought to bring up the studies to the latest researches and discoveries, and was eminently successful. He taught rhetoric in Mexico, philosophy in Valladolid and Guadalajara, preparing a full course of natural philoso-

phy for his pupils. He wrote also valuable works for the use of the clergy, besides translating several from other languages. In the midst of his learned and pious labors this zealous religious beheld the houses of his order suppressed instantaneously, and he, like the other Jesuits, without accusation or trial, was hurried on board ship, and sent to Spain in 1767. After lying there for a time, this American priest was sent to the States of the Church.

He was for a time the guest of Count Achilles Crispo, at Ferrara, the fine library of that gentleman being his home. Some of the exiles having formed a kind of literary academy at Bologna, Clavigero joined them. When the work of De Pauw appeared, Clavigero resolved to make the real history of Mexico known to European scholars, and published at Cesena, in 1780-1, his Storia Antica del Messico—Ancient History of Mexico—drawn from the best Spanish historians and the ancient manuscripts and pictures of the Indians. This work, by its beauty of style, order of arrangement, and soundness of views, at once took a high rank, and was translated into English and German, and appeared also in Spanish. He also wrote Storia della California, in two volumes, which was not issued till after his death (Venice, 1789).

Clavigero has been the great source from which most modern writers on Mexico have drawn, often without acknowledgment to the Jesuit. Father Clavigero died in exile at Bologna, April 2, 1787, in the 56th year of his age. Our engraving is taken from a portrait of the historian which was long preserved in the College of St. Gregory.

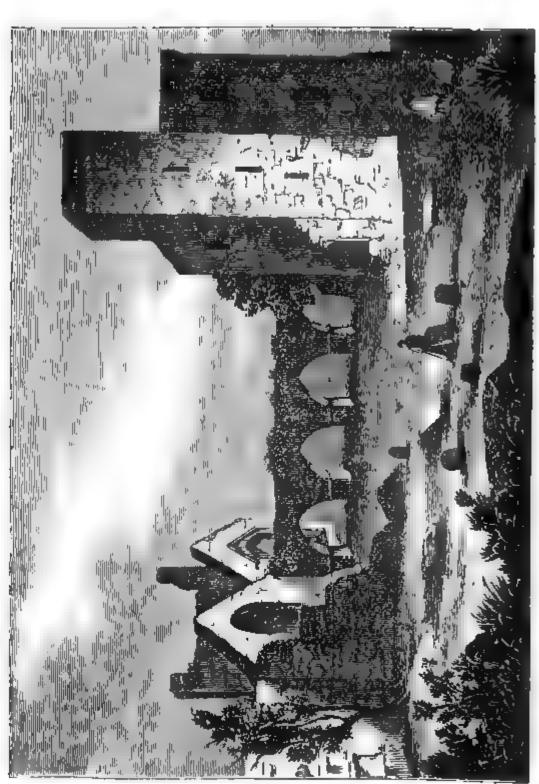
The Benedictines.—It is a remarkable circumstance that this great order, which for so many centuries bore almost undisputedly the palm of successful studies in every department of knowledge that was open, owed its origin to a fear of learning and the retreat of its founder from the home of letters which Rome was in the sixth century. Pope Gregory I., himself a Benedictine monk and a doctor of the church, tells us in his Dialogues that St. Benedict was sent when a youth from Norcia, his native place, to complete his education in Rome, but that, finding the manner of life his studies seemed to call for too dangerous for his soul's salvation, he soon gave up and retired to the mountains, where he founded, amidst the ruins of one of the Emperor Nero's villas, the celebrated Monastery of Subiaco. "Despising the study of letters, and abandoning his father's house and riches, desirous to please God alone, he asked for the grace of a holy conversation. This he received, being wisely ignorant and learnedly untaught."

The world is satisfied with words; few care to dive beneath the

### AN ANCIENT PSALTER.

FAC-SIMILES of Irish national MSS. are at present being selected and edited by Mr. Gilbert, of the Public Record Office of Ireland. The first part of the collection, which will be one of profound interest to Irish scholars, is nearly completed. We learn from a report just issued that among the documents fac-similes of which have been prepared is a Latin psalter styled "Cathach," or the "Fighter." It is ascribed to the hand of St. Columba, who made Iona famous, and receives its name from the antique metal casket in which it is preserved. The legend is that, while sojourning with St. Finnen, in Ulster, he borrowed his psalter, and "copied it furtively in his church, with the aid of miraculous light, in the nighttime." Finnen claimed the copy as his property, but Columba did not recognize his right, and King Diarmid was appealed to. His Majesty decided "that as to every cow belongs her calf, so to every book belongs its copy." Columba did not see the force of his analogical reasoning, and kept the treasure. The psalter was preserved as a sacred heirloom among his kindred, the O'Donnels, who ruled in the most western part of the north of Ireland, styled Tir Conaill, or the land of Conall, from their progenitor of that name, and now known as Donegal. The present casket was made toward the 11th century by the direction of Cathbar O'Donnel, head of the clan. It was long believed that if the Cathach was borne thrice before battle on the breast of a sinless cleric round the troops of the O'Donnels, victory would be secured to them in a just cause. "To open the Cathach," says the report, "was thought unlawful, and would, it was thought, be followed by deaths and disasters among the O'Donnels." It ultimately came into the possession of Daniel O'Donnel, who raised a regiment in Ireland for James II., and afterward became a brigadier in the French service. It remained on the Continent until 1802, when it was transferred to Sir O'Donnel of Newport, in the County of Mayo. In 1814 his widow began proceedings in Chancery against the Ulster King of Arms for having opened the Cathach without permission. The manuscript, it is said, now consists of fifty-eight leaves of vellum, many of which at the commencement are damaged.

The reading of the Bible has not been always part of the service in Protestant churches. "The mode of conducting the public services was also very different from the present. The Scriptures were not read till the year 1729." "It is probable that at this period there was ordinarily but one psalm sung in the course of each service; and, as there was no instrumental music and no reading of the Bible, what we have heard of the length of the sermons and the prayers will appear the less surprising."—History of the Second Church, or Old North, in Boston, p. 180, speaking of the New Brick.



The Old Church at Solther, Wexford, Ireland.

# THE OLD CHURCH AT SELSKAR, WEXFORD.

This celebrated Priory of SS. Peter and Paul, usually styled Selskar, a corruption of the words "Holy Sepulchre," was situated near the west gate of Wexford. It was founded about the year 1190 for regular canons of the Order of St. Augustine by the Roches, Lords of Fermoy. It was not an original foundation; it was a re-erection on the site of an old church built by the Danes, who made Wexford a walled town. The first treaty ever signed in Ireland with the English was on this spot, in the year 1169, when the town of Wexford surrendered to Dermod McMurrogh and his English allies.

The church, with six others, was demolished by order of Cromwell, when in possession of the town in 1649. The churches so destroyed were St. Patrick's, St. Mary's, St. Bride's, St. John's, St. Peter's, and St. Maud's. He also took all the plate from the Priory of Selskar, and a fine chime of bells. The latter he shipped to Chester, England, but being of superior description they were soon afterwards sent to the old church, River Street, Liverpool, where they were up to a few years ago, and are perhaps there still.

CLIMATE OF IRELAND, 1338.—Intense frost with very deep snow from the 2d of December to the 10th of February. Pembridge says that the Liffey was frozen over, and that men danced, and played at ball, and ran races, and roasted herrings in fires made of wood and turf on the river. The following notice from the Ulster Annals—and many others could be given—tend to show that the climate of Ireland has not been much changed during the last thousand years. In 817 there was a wonderful frost and snow from Christmas to Quinquagesima; the loughs and several rivers were crossed dry-shod, tame and wild animals crossed over Lough Neagh, stags were taken without hunting, and building materials were carried over Lough Erne from Connaught. In 855 there were snow and hard frost, so that the herds of cattle and horsemen crossed over the loughs and rivers of Ireland, and hence came a mortality amongst the cattle, and horses, and sheep, and birds. The sky seemed on fire with comets. A flame of fire, gradually increasing, seemed to proceed slowly from the western bounds of Ireland until it passed the East Sea .-Grace's Annals.

### ADAM AND EVE.

WHEN Adam delved and Eve span, Quhair war a' the Gentles than?

This quaint couplet, rather suggestive of radicalism, was one of the many inscriptions on the ancient mansion of the Napiers of Wrychtishousis, in the suburbs of Edinburgh, demolished some years ago.

## COL. JAMES F. MELINE.

Colonel Meline, who died at his home in Brooklyn, N. Y., on the 14th of August, 1873, was born at Sackett's Harbor, N. Y., in 1811. His father, Florant Meline, a native of Besançon, though of Swedish lineage,



being then on duty at that fort. Inspired with enthusiasm for our young republic, he had offered his sword and service in her final struggle with Great Britain. Marrying Catharine Butler, of Philadelphia—a lovely and accomplished daughter of a well-known Catholic family—he became fully

identified with his adopted country, and was retained first lieutenant of the Fifth Infantry in the peace establishment of the army.

James was early sent to Mt. St. Mary's College, Emmittsburg, where, under such preceptors as Purcell, Bruté, McCloskey, Jameson, and Hitzelberger, he made rapid progress in every branch of learning. Gifted with singular talents, he was also diligent and studious; and although conspicuously brilliant at college commencements in declamation, music, etc.—in which last he was a proficient, playing admirably five or six instruments, and charming all by his melodious tenor voice—he became solidly grounded in the more important and serious studies of the college course. The death of his parents and loss of fortune in a disastrous business speculation made it necessary for him to begin at once the battle of life. An opportunity offering as teacher in the Athenæum, a new Catholic college at Cincinnati, he accepted it; and while diligently and successfully conducting his classes, he devoted every leisure moment to the study of law. Admitted to the bar, he bent all his energies to provide the means for the completion of his education by travel and study in Europe. Successfully accomplishing his purpose, he spent three years in France, Italy, and Germany, becoming thoroughly master of the languages of those countries, cultivating his naturally fine taste, and storing his memory for future use and enjoyment. Returning fully equipped, he resumed his profession, which he continued for many years, until, by his appointment to numerous consulates—French, Belgian, etc.—an opportunity was offered for the establishment of a bankinghouse. This he successfully conducted, and a career of sunshine and prosperity seemed opening before him. But the clouds were gathering, and the storm which burst over the land in war and bloodshed brought financial shipwreck to him, as to many others. Although keenly alive to the mortifications and trials which followed, his was not a character to be subdued by misfortune. Ardently interested in the preservation of the Union, he entered the army, and was appointed major and judgeadvocate on the staff of General Pope. Soon promoted colonel, he served throughout the war with such zeal and devotion as to scriously impair his hitherto vigorous health, and doubtless sowed the seeds of the disease of which he finally died. His pen had never been idle, and, although engaged in other pursuits, he had been a frequent contributor to the papers of the day. Lecturing before literary and learned societies in his own and other cities, and especially upon subjects connected with his religion, he laid the foundation for his subsequent literary career, which, though short, was eminently brilliant. At the close of the war, making a tour of inspection with General Pope through Colorado and New Mexico, he embodied the result of his observations in the sprightly volume, Two Thousand Miles on Horseback. Besides its graphic penpictures of men and things, it contains much new and valuable historical information, especially concerning the Spanish Conquest, etc. Having determined upon his pen as his future dependence, he was about taking up his residence in New York when he was once more summoned to public duty as Chief of Bureau of Civil Affairs in the Third Military District. With characteristic zeal he entered upon the task of reconstruction, and worked diligently in this post of responsibility until the State governments were reorganized. Returning to New York, he at once took a prominent place among the writers for the Galaxy, Nation, and Catholic World. Space fails us to enumerate the many historical, philological, and miscellaneous productions of his clever and busy pen. He was an author of whom Catholics may be justly proud. Never obtruding his faith, he was always its uncompromising defender; and the clearness of his mind, the ripeness of his judgment, and the singular ability with which he set forth the result of long and patient study, made him an antagonist whom the enemics of the church had ample reason to dread. His reputation will ever rest secure upon Mary, Queen of Scots, and Her Latest English Historian, by far the ablest production of his vigorous mind. It is widely known and admired both here and in Europe, and critics of all shades of opinion have pronounced it one of the most brilliant and scathing pieces of criticism of the times. The masterly letter in the New York Tribune, in answer to Mr. Froude, should be published in future editions of this work, which is likely to remain a permanent and indisputable authority upon all questions in controversy concerning the ill-fated Mary Stuart, and which has entirely proved the unreliability of the "English historian," his gross perversion and misstatement of facts. He also published a life of Pope Sixtus V.

Colonel Meline was in no sense an ordinary man. In person well made, with a noble head and erect carriage, there was an air of distinction about him which always commanded notice. Reserved to strangers, he was among his friends, and especially at home, most genial. An admirable mimic, with the keenest sense of humor and infinite wit, the grave and serious scholar was the life and charm of the social circle. To human eyes there seemed much for such a man yet to do in the world; and we may be allowed to regret that he was not permitted to finish all that he had begun—a Life of Savonarola, Lives of Eminent Popes, and several other works already commenced or in preparation; but we must sadly bow to the inscrutable will of God, as he did, without a murmur. Fully aware of the incurable nature of the disease which made fearful progress during the last two years, his only desire seemed to be to conceal from loving and anxious eyes the danger of his situation and all expression of the suffering which he endured with the heroism of a Christian soldier. New graces of character unfolded with each day, and every imperfection of earth became purified in the crucible of suffering. Fortified with the last sacraments of the church he loved so well, he breathed his

last in humble faith and hope in the mercy of God, leaving to his family a spotless reputation, and to Catholics an example of sound and honest manhood, embellished with elegant accomplishments, refined and polished manners, true to his country and his faith. Requiescat in pace.

## CHRISTMAS CRIBS.

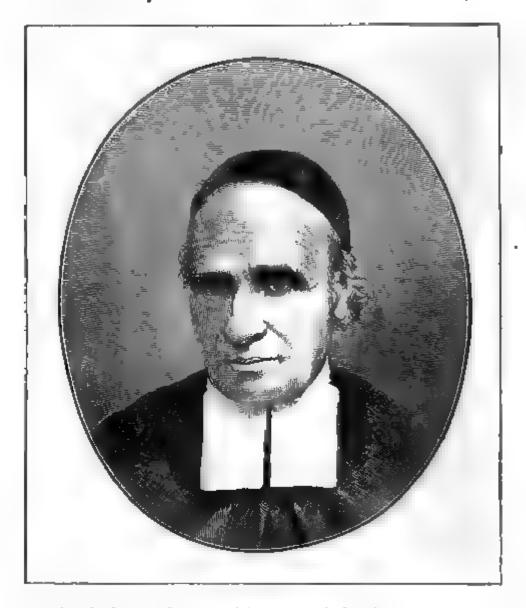
The pious custom of celebrating our Lord's birth by a tableau made up of the Divine Infant, the Blessed Virgin, St. Joseph, the ox, ass, stall, the shepherds and flocks, angels, Magi, etc., now common in so many countries, was originated by St. Francis of Assisi. He obtained in the year 1223 from a friend of his, John Veleta, lord of the village of Grecio near Rieti in Italy, the necessary materials to make such a representation. Then the saint went to work with his brethren, and they soon brought the scene into shape, having the loan, too, of a live ox and ass, which kind of animals a tradition founded upon a passage of the prophecy of Isaias (i. 3) says were present at the stable at Bethlehem when Jesus was born, and warmed him with their breath. A midnight Mass was sung, St. Francis acting as deacon, while the friars and peasants knelt or stood around under the trees, from whose branches were suspended a number of lamps that shed a dim and religious light upon the assemblage.

The most beautiful crib of this description in the United States was made a few years ago at Rome for the college of the Jesuits in San Francisco, Cal. It cost many thousands of dollars, and was exhibited privately in the scene-room of the Teatro Argentina before being packed for America. Some of the cribs in the churches of Rome at Christmas time are magnificent, the figures being often life-size, and all the surroundings (which occupy a whole side chapel) artistically prepared on a scale of princely magnificence. The one in the Church of Ara Cœli on the Capitol Hill is perhaps the finest in point of size and execution; but the most charming one is on the top of the ancient feudal tower in Trastevere, once belonging to the family of the counts of Anguillara, and situated in the neighborhood of the first Franciscan convent and church (now San Francesco a ripa) in Rome, of which Rudolph, Count of Arg, was a distinguished benefactor in 1231. The peculiar attractions of this crib are its natural and rustic appearance, and the various perspectives and views towards the mountain and over the Campagna in every direction, arranged to suit the different scenes of Mary and Joseph journeying to Bethlehem, the Infant laid in the manger, the shepherds tending their flocks by night, the angels appearing to them, the distant but approaching Wise Men from the East, etc. On Epiphany day some of the figures are usually changed to suit the arrival and offerings of the Magians and their suite. When the octave ceases, everything is removed.

### BROTHER PHILIP.

THE 7th of January last (1874) there died in Paris one of the most remarkable men of this century, as well as one of the greatest promoters of Christian education of whom the annals of modern times make mention. He was the Director-General of the Christian Brothers, and simply known as Brother Philip, his name in the world being Mathieu Bransiet.

This extraordinary benefactor of his kind, whose modesty was so



extreme that little was known of him outside his institution or beyond the boundaries of his native country until his death released the tongues and pens of his admirers, was born November 1, 1792, at Gachat, in the department of the Loire, France. At that time the anti-religious fury of the Revolutionists was at its highest development; but it seems his father, a small farmer, rude, courageous, and devotedly Catholic, at great personal hazard was always ready to place his dwelling at the disposal of

the persecuted priests who were obliged to flee from the insane hatred of the Revolutionists. With him they found shelter and food, and frequently had an opportunity of offering up the Holy Sacrifice under his humble roof. Surrounded by such influences, the infancy of Mathieu was passed, and so marked was his piety that it was expected that he would one day become a priest. But his extreme humility was so great that it was agreed in his family that he should join some less responsible Catholic organization.

Accordingly, in 1809 he entered on his novitiate with the Christian Brothers at Lyons, and soon after so decided an aptitude did he display for teaching, particularly mathematics, that he was entrusted with the charge of a preparatory class, and subsequently entrusted with the direction of the Brothers' schools at Metz and Rheims. In 1817 he made his profession. In 1823 he was called to Paris to act as director of the community of St. Nicholas, and as visitor of the Brothers' schools of the department. Seven years later he became assistant to the superiorgeneral, Brother Anaclet, upon whose death in 1838 he was elected to the high and most responsible office which he held for nearly thirty-six years. While acting as assistant he wrote and published several clementary works on education, particularly remarkable for their clarity and conciseness, and which are, and probably will be for generations yet to come, the best of our books of instruction. The following is a list of his works published in this country: Meditations on our Last End, Meditations on the Blessed Virgin Mary, Particular Examen, and Meditations on the Holy Eucharist.

Having always entertained a profound reverence for the founder of the community of the Christian Brothers, he visited Rome in the latter part of 1873, partly to pay his homage to the Holy Father, and partly from a desire to be present and a witness at the beatification of his great exemplar and guide. The severity of the season and his advanced age proved too much for his declining health, and on his return to Paris he was taken sick and died, surrounded, however, by his Brothers and consoled by all the august rites of the church.

In a worldly sense Brother Philip was more than an ordinary man. His advice on many occasions was sought for by the French Government, and twice did two sovereigns, Louis Philippe and Napoleon III., offer him the cross of the Legion of Honor, and as often was it declined. He accepted it, however, from the present ruler of France, not for himself, but for his community, in acknowledgment of their self-sacrificing conduct in the late Franco-Prussian war. His best eulogy is to be found in the following statistics:

In 1838 (at the time he became director-general) the Christian Brothers numbered 2,300; scholars, 130,000. At his death the number of Brothers was 10,000; scholars, 400,000.

### RIGHT REV. RICHARD VINCENT WHELAN, D.D.

THE Right Rev. Richard Vincent Whelan, D.D., who died in Baltimore July 7, 1874, was born January 29, 1809, at Baltimore. In early childhood his education was entrusted to a private tutor. At the age of ten or eleven years he was placed at Mount St. Mary's College, Emmittaburg, Md. In that justly-celebrated institution of learning he became prefect of studies, and filled the office for several years, manifesting an order of administrative talent that attracted attention.



For his philosophical and theological studies he repaired to France, and entered the renowned Seminary of St. Sulpice, in Paris. The years spent in Paris were so faithfully devoted to study that when he had attained the age required for ordination, he was regarded by the faculty as a young man of eminence in the whole course of ecclesiastical studies.

He was ordained priest at Versailles, May 1, 1831, for the Arch-

diocese of Baltimore. On his return to the United States he re-entered Mount St. Mary's College in the capacity of professor. This position he filled for some years, to the great satisfaction of those having charge of the school.

In the year 1835, Rev. Richard Vincent Whelan was assigned by the Most Rev. Archbishop of Baltimore to the missions of Harper's Ferry, Martinsburg, etc. In this new field his zeal and successful administration soon appeared so conspicuous as to command the admiration of his ecclesiastical superior. This was signally manifested in the fact that he was recommended, in 1840, for the high and responsible office of Bishop of Richmond, Virginia, and appointed thereto by Pope Gregory XVI. His consecration took place in the Cathedral at Baltimore, March 21, 1841. As Bishop of Richmond, his jurisdiction extended over the whole State of Virginia, as it then existed.

As became the vigilant and indefatigable shepherd, he was untiring in his journeyings through the vast territory confided to his care, lecturing to non-Catholic as well as to Catholic audiences, but especially ministering to the spiritual needs of his church. Under his fostering care little congregations, which apostolic zeal called together, were provided, as far as possible, with pastors imbued with a spirit laborious and self-sacrificing, akin to that which then, and to the close of his career as bishop, 'distinguished the Right Rev. Dr. Whelan.

A few years later the bishops assembled in council at Baltimore deemed it expedient to divide Virginia into two dioceses. Wheeling was selected as the episcopal see of the new diocese, and Dr. Whelan was at liberty to retain the old diocese or take the new one, comprising the western portion of the State. The zeal and spirit of labor which marked his whole ministerial life appeared in his choice of the new diocese, where the work to be done would probably have disheartened a prelate possessed of less untiring energy and indomitable will. Having been succeeded at Richmond by the Right Rev. Dr. McGill, Bishop Whelan took charge of the Diocese of Wheeling in 1850. His life in this new field was characterized by a spirit the most enterprising and labors the most arduous, as the result of his episcopate of twenty-three or twenty-four years amply proves. He was always ready to lend his influence and contribute, as far as possible, to every project tending to advance the interest of the city in which he dwelt or the State of which he was a distinguished citizen. But it was in his position as bishop that the singleness of his purpose, the whole energy of his character, and the fine administrative talents that were his appeared most strikingly. trained up a clergy, now considerable in numbers, where he found but one or two. He formed parishes throughout the diocese where there was scarcely one that merited the name of parish.

Though in the same period newer dioceses have been created and

volumes, now packed away in the Government offices. Besides the publication under the Survey, much of the material was made available by the collectors in the *Dublin Penny Journal*, *Irish Penny Magazine*, and *Irish Penny Journal*, ranging over a period of ten years (from 1832 to 1842), and awakened an enthusiasm in Gaelic research in all its various branches, the value of which cannot be over-estimated.

From his coming to Dublin, O'Donovan made the best of his opportunities for educational purposes. He was graduated LL.D. at Trinity College, and became a member of the bar in Hilary Term, 1847, but did not practise. On the establishment of the Queen's College, Belfast, he was appointed to the chair of Irish History and Archæology, in which his lectures were distinguished by eloquence, erudition, and common sense. He was a member of the Royal Irish Academy and of the Celtic, Archæological, and Ossianic societies, for which he prepared, translated, or annotated several most valuable treatises, among which are Leabher na G'Ceart, or Book of Rights; Tribes and Customs of Hy-Many; The Genealogies of the Tribes and Customs of Hy-Fiachrach; three heretofore unedited fragments of ancient Irish annals—O'Daly's satiric poem on the leading Irish families of Norman descent, entitled The Tribes of Ireland; the calendar of the native saints of Ireland, usually called the Martyrology of Donegal; and the topographical poems of Seaghan O'Dubhagain and Gilla-na-naomh O'Huidhrin, enumerating the principal families and territories of Ireland and their chiefs in the 14th century. The text is illustrated by several introductory essays of import to historical students, embracing the ancient names of Ireland, ancient surnames, Irish names assumed by the English in Ireland, English names assumed by the Irish, Irish families that retained their names at home and abroad, ancient Irish Christian names, ancient Irish female names, etc. O'Donovan's knowledge of Irish topography was very extensive, as he had visited at various times every county in the country. The great work of Dr. O'Donovan was his edition of the Annals of the Four Masters, published in 1851, 7 vols. quarto, which gave him a European reputation. A leading English opinion, the Athenæum, admits that "without these national records, minutely illustrative as they are of an integral portion of the empire, the history of Great Britain could never be regarded as complete." As the labors of O'Donovan's precursors in the field of Hiberno-Celtic literature tended rather to obscure than enlighten, his task was a very difficult and responsible one. Innumerable passages are clothed in a dialect so long obsolete that the "erudite Dr. O'Conor," who also essayed the task, was forced to leave their depths unfathomed. O'Donovan mastered the difficulty, and left a work "of interest and utility, not to the historian only, but to the genealogist, the topographer, and the antiquary." Among other eminent minds out of Ireland who complimented this great work were Jacob Grimm, Guizot, and Hallam.

Dr. O'Donovan held a pension of £50 from the civil list, and died December 9, 1861, at which time, in conjunction with his brother-in-law, Eugene O'Curry, he was engaged in translating The Brehon Laws, for which an appropriation had been made by Mr. Disraeli when Chancellor of the Exchequer. This work, since issued, has attracted the deep interest of learned men everywhere. O'Donovan's Irish Grammar is a well-known work, and at his death he was annotating and translating Cormac's Glossary. What the Irish language was is a question which agitated many pens in vain. It is claimed that J. C. Zeuss, a native of Bavaria, settled the question in 1853, in his Grammatica Cellica; "but no one in Ireland knew the importance and character of the discovery until Dr. O'Donovan announced and expounded it." Besides the labors indicated above, Dr. O'Donovan catalogued a large quantity of curious and valuable MSS. in the national libraries, and was a man highly esteemed for generous sentiments and personal worth.

### THE PHANTASMAGORIA OF THE HEARTH.

OH! how sweet it is, when the rain is heard pattering, to be by the corner of one's fire, tongs in one's hand, making sparks! This was my amusement just now. I am very fond of it; sparks are so pretty; they are the flowers of the chimney. Really, there are charming things going on among the embers, and when I am not occupied I like to watch the phantasmagoria of the hearth. There are a thousand little fairy shapes coming, going, dilating, changing, disappearing; now angels, now horned demons, children, old women, butterflies, dogs, sparrows. One sees a little of everything in the embers. I remember one face, with an expression of heavenly suffering, which reminded me of a soul in purgatorv. I was struck by it, and should like to have had a painter by my side. Never was there a more perfect vision. Remark the logs burning, and thou wilt agree with me that, unless we are blind, we ought not to find time tedious beside a fire. Listen, above all, to that little whistle which sometimes comes from below the burning half of the wood, like a singing voice. Nothing can be more exquisite or pure; one would say it was a very diminutive spirit of fire that was chanting.

EUGENIE DE GUERIN.

THE following is a portion of an old English hymn:

A God, and yet a man!
A mayd, and yet a mother!
Witt wonders what witt can
Conceive this, or the other.
A God, and can he die?
A dead man, can he live?

What witt can well replie?
What reason reason give?
God, truth itself doth teache it.
Man's witt sincks too far under,
By reason's pow'r to reache it.
Believe, and cease to wonder.

## THE CULDEES OF SCOTLAND.

There was once in North Britain almost as great a controversy whether the old Culdees were Catholics or Protestants, as there had been concerning the Therapeutæ of Alexandria, who are mentioned first by Philo, and are thought by some to have been Jewish Essenes and by others Christian ascetics. The poet Campbell, re-echoing uncritical assumptions, speaks of the Culdees as

"Albyn's earliest priests of God,
Ere yet an island of her seas
By foot of Saxon monk was trod,
Long ere her churchmen by bigotry
Were barr'd from wedlock's holy tie."

Later writers, even the most strenuous opponents of Rome, have ceased to claim these once holy men as Protestants; and it was indeed, as Lingard remarks, a strange notion of some modern Scottish authors that the Culdees were a kind of Presbyterian ministers. The fact is that they were monks of the religious family which the great St. Columba of Ireland had founded at Iona, on the west coast of Scotland, who, leaving their island home, became zealous missionaries on the Continent, from sea to sea preaching the self-same faith and practices as the later clergy which superseded them in the twelfth century, when their discipline had become relaxed. King David I. was called by his successor, James VI., "a sore saint for the crown," in allusion to his royal endowments of monastic orders brought from France and England; but many of these great establishments were merely restorations of much older although decayed houses of the Culdees.

Another and more reasonably vexed question about these men regards the origin of their singular name. Some etymologists derive it from the corruption of the pure Latin words cultores Dei, meaning 'worshippers of God"; others find its root elements in the Gaelic kele, a servant, and the Latin Deus, God, whence the name has been said to mean 'servants of God"; while others again contend for a clear Celtic combination of words which together signify the sequestered persons—a name given, they cay, to these Christian missionaries from the retired—conventual—life they led when they took possession of the deserted cells and groves of the druids.

Waller, the poet, wrote a panegyric on Cromwell when he assumed the Protectorship. Upon the restoration of Charles, Waller indited another in praise of him, and presented it to the king in person. After Charles had read the poem, he told Waller that he wrote better for Cromwell. "Your Majesty," said Waller, "will please bear in mind that we poets are more happy in fiction than in truth."

### MIRCIOLAS HALRA DE LEDOCHOWSES

COUNT OF LEDISHOW IN ABINDONOSP OF CHESEN AND POSSE,

True Chautrians confusion new to a Prosman dangero at Cuttures, in the eldest can of Count Joseph of Ledenbowsks, and was born October 69, 1822, at the dumain of Ledenbow on Goldens.



facethring to the call of Good his brill-and future as hand of an abustaines family he began at breaton his student for the president which he continued in 1845 at the Academia Lastoniathics, bounded by Popo Pips 13. at Rome with a view of clustering sound toward for the publical and diplomatic missions of the Huly fan On leaving the Academia, he was sent to Madrid as secretary to the Nuncio in Spain, and subsequently discharged the important functions of Nuncio Apostolic in Brazil, Portugal, Chili, and Belgium—in all these countries winning the esteem of the diplomatic corps. He was consecrated Bishop of Thebes in partibus infidelium November 3, 1861, and when the archiepiscopal-see of Gnesen and Posen fell vacant in 1864, the King of Prussia requested the appointment of the Nuncio at Brussels. The Metropolitan Chapter at Posen readily met the royal wishes by placing his name first in the list of candidates forwarded by them. He was promoted to the see December 12, 1865.

He devoted himself to the affairs of his diocese, and avoided all mingling in external affairs. His visit to the Emperor William at Versailles in 1870, however, led him to see that a struggle was imminent. His course could not be doubtful. When the laws against the freedom of the Church were proposed, he joined the other Prussian bishops in their remonstrances against them. The laws finally passed, May 11-12, 1873.

His opposition was decided. They were laws which, as a Catholic bishop, he could not obey. The Government was resolved to teach the people one day to elect emperor and prince, by teaching them to elect priests and bishops; and they may infer that their right to elect civil magistrates is much clearer than any right to elect successors of the apostles of Christ. The Archbishop joined the other archbishops and bishops in the protest of May 26, and, on his refusal to appear before a criminal court, was fined repeatedly, till all his property was seized. He was then imprisoned at Ostrowo, where he still remains, to the disgrace of the Imperial Government of Prussia. Pope Pius IX., by a brief of November 3, 1873, encouraged the illustrious confessor to constancy in the trial which he has to undergo. There are at present in prison in the German Empire 1,100 priests. This is a specimen of modern freedom and toleration.

An Ancient Custom.—The hollow silver ball that glitters at top of the ornamented staff carried by strutting beadles and imposing porters at the palace gates of princes and ambassadors in European capitals, was not originally a mere bauble, but served the practical purpose of holding a hard-boiled egg or a little wine for the refreshment of the tired servant when it was the custom—which continued down to a late period—of having running footmen to precede the equipages of great people.

In 1825 there was opened in Cochin-China a canal 23 miles long, 80 feet wide, and 12 feet deep. It was completed in six weeks from its commencement, although carried through large forests and over extensive marshes. Twenty thousand men worked upon it day and night, and it is said that seven thousand died of fatigue.

### JOAN OF ARC.



JOAN OF ARC, known as "Maid of Orléans," was born on the 6th of January, 1412, in the village of Domremy, in Lorraine. France, Her parents were poor, and, as she was the fifth child, she received little or no instruction, but was employed principally in minding her father's sheep. At the age of 13 she was the subject of supernatural visitations, and at 18 openly declared that she was called by God to deliver her country from

the hands of the English, who were then invading it, and to crown the king. An outrage in her native village by the enemy decided her purpose of entering on her "mission" at once. With the aid of an uncle she applied to the Governor of Vaucouleurs, in May, 1428, and after some delay he granted her an audience, but treated her pretensions with such scorn that she returned to her uncle. At last the governor, pressed by her entreaties, sent her to Chinon, where the Dauphin held his court. Introduced into a crowd of courtiers, from whom the king was undistinguished, she singled him out at once. Her claims were now submitted to a severe scrutiny. She was handed over to an ecclesiastical commission. She was sent to Poitiers to be examined by the faculties of that famous university, who found no reason to suppose she was under the influence of what was called the "black art" or satanic influence. Her wish to lead the army of her king was granted. A suit of armor was made for her. A consecrated sword, which she described as buried in the Church of St. Catherine, at Fierbois, was brought and placed in her hand. Thus equipped, she put herself at the head of 10,000 troops under the generalship of Dunois, threw herself upon the English,

who were besieging Orléans, routed them, and in a week forced them to raise the siege. Several other successful exploits followed. The presence of the "Maid of Orléans" and her consecrated banner struck such terror into her enemies that in less than three months Charles was crowned king at Rheims, Joan standing at his side, dressed in full armor. promised work was now done, her vow fulfilled, and she wished to go This Dunois would not let her do, but, it is said, home to her parents. forced her to stay, that he might have her influence with him still. as she predicted, her victories were over. In an attack on Paris, in 1429, she was repulsed and wounded, and the next year, in a sortie from Compiègne, then beleaguered by the English, she was taken prisoner, May 23, 1430, and was at once carried to the fortress of Beaurevoir. Here she made an unsuccessful attempt to escape, and was then taken to Rouen. The University of Paris demanded, and received, letters-patent from the King of England to try her on a charge of sorcery. The examination lasted several months, and resulted in a conviction; and the verdict was that such acts as hers were diabolical, and merited the punishment of fire. The sentence was read to her, and the alternative offered of submission or the stake. The terrified girl put her mark to a recantation, and was taken back to prison. Here she said she heard "voices" again, and, a man's clothes being put in her cell to tempt her, she put them on. This was taken as a virtual relapse into sorcery, and she was taken to the market-place in Rouen, where a huge pile of wood was erected, and the unfortunate Joan of Arc was burned on the last day of May, 1431. infamy of this transaction lies heavily on all concerned in it-upon the Burgundians who gave her up, upon the English who allowed her execution and did the deed, and the French who would not prevent it, and upon the cowardly king who owed so much to her, yet took no step to avenge her, but waited for ten years after her barbarous death before he laid the matter before the Pope, who reversed the process by which she was condemned, pronouncing her "a martyr to her religion, her country, and her king." Her character was spotless. She was distinguished for her purity, innocence, and modesty. Her hand never shed blood. Her gentle dignity and bearing impressed all who knew her, and restrained the brutality of her soldiers. Several lives of her have been written, and orations pronounced on her memory, one especially by the present Bishop of Orleans, Mgr. Dupanloup. The Abbé Lehman, a convert from Judaism, delivered a panegyric on her on the occasion of her last fête, a copy of which was sent to the Holy Father, who replied in a most felicitous manner, in which occur the following words: "It is with great satisfaction that we received your panegyric on that celebrated young girl who, when France was in misfortune and surrounded by enemies, was sent to her in an admirable manner to help her, and who illustrated her country not only by her faith and noble deeds,

but by her wonderful courage and patience in the midst of affliction.

. . . We rejoice that to you has been confided the mission of exposing and placing in relief the extraordinary mission and career of this wonderful virgin, her blameless and spotless life, her piety and great deeds, and the astonishing services she rendered her country." Proceedings have actually been instituted with a view to the canonization of this noble virgin martyr; and a committee of theologians has been appointed to investigate her whole career in order to prepare the necessary documents.

Her likeness, which we give above, is one drawn by Marie Edmée Pau, who left a MS. work, which was found after her death, and has been published in France in the most elegant manner possible; its title is, *History of Our Little Sister*, Joan of Arc, by Marie Edmée.

We also give a picture of Mademoiselle Pau, drawn by herself, and found amongst her papers after her death. A short sketch of her noble life may not prove uninteresting.

# MARIE EDMEE PAU.

MARIE EDMEE PAU was the daughter of a superior officer who returned wounded from the siege of Rome. She was brought up by her father's sick-bed; she received his lessons and those of a tender and intelligent mother with reverence, and she early showed a taste for all that was great and noble.

The heroine of her country, Joan of Arc, inspired her with an enthusiastic love, and she conceived the idea of making drawings of the history, not of the female warrior, but of the shepherdess. She visited with her mother the places that Joan had lived in; she saw with her own eyes the Bois Cheme, the Meuse, the Church of Domremy, Joan's cottage and garden, the half dried-up fountain where St. Michael appeared to her.

When her eyes had gazed on these sights, and her mind was full of remembrances, she took up her pen and pencil; she wrote a History of Our Little Sister, Joan of Arc; she illustrated it with charming drawings, which represented Joan of Arc in her childhood; she drew her tending her father's sheep, plying her distaff by her mother's side, playing with her companions, praying in the fields, listening to the voices in the shade of the Fairies' Tree. The book ended with Joan's pastoral life; when she handled the sword and headed the troops, Mademoiselle Pau stopped.

She had before her a promising future as an artist. She had studied at Paris with Monsieur Léon Coignet, and when she returned to Nancy she opened a class for drawing, and the sympathy and confidence she inspired brought her many pupils. During her leisure time she studied hard, and she also instructed the children of the poor.

The fatal war of 1870 fell like a thunderbolt on her quiet and studious life. Edmée's only brother joined his regiment, and was left among the dead after the battle of Woerth. Edmée loved her brother dearly, and, although everybody told her that he was dead, she set out to search for him, and found him at last in a miner's hut; he had his right hand injured, and he was wounded in the leg. The Prusslans laid claim to him, and wanted to send him to Germany, but Edmée prevented them, and was so fortunate as to bring back the wounded son to his mother.



It was the last joy she had in this world. Some time after the young man, nearly well, returned to the army with the rank of captain, and the anxieties of the mother and sister began again. Edmée's only pleasure was attending to the wounded soldiers and the unfortunate prisoners. She gave herself up entirely to her work. The trains containing prisoners came constantly to Nancy. Mademoiselle Pau looked into every curriage, checking the German roughness by her gentleness and characticate distributed clothes and provisions to the half-naked and stated soldiers, then, pencel in hand, she took down their names, the additional states and containing prisoners.

their families, and then made them write, or wrote herself, two or three lines to forward to their friends. Who can teil how much comfort she gave by her charitable means. Sometimes, even, when her services were of no use at the station, she went to the "ambulances," and drew portraits of the dying to send to their relations.

It was during the month of January, 1871. Bourbaki's army was dying on the roadside and amidst the snows of Switzerland. Edmée's brother was amongst them, and he had not been heard of for three weeks. His sister set out a second time to look for him. She went through Switzerland, stopping at the "ambulances," searching anxiously amongst the dead and dying, and finding her brother nowhere. At last she heard that he was alive and well. The news was to be relied on. She set out at once, without waiting to see her beloved brother, to return to Nancy and carry the good news to her mother. That was her last sacrifice; worn out by all she had gone through, she fell ill, and died. On the 8th of May, 1871, her obsequies were performed at Nancy. The whole town followed the modest coffin, and fifty French soldiers, hardly recovered from their wounds, formed part of the procession.

Such was Edmée Pau's short life—a life of faith, devotion, and noble acts; she has left behind her an everlasting remembrance in the work of art just published, so that this lovely flower of Lorraine may rest side by side with the memory of Joan of Arc.

## POSTAGE PORTRAITS.

THE following "cutting" is of interest: "The United States postage-stamps bear various profile portraits. The portrait of Benjamin Franklin on the 1-cent stamp, in imperial ultramarine blue, is after a profile bust by Rubricht. The head of Andrew Jackson on the 2-cent stamp, in velvet brown, is from a bust by Hiram Powers. The Washington head on the green 3-cent stamp is after Houdon's celebrated bust. The Lincoln profile, in red, on the 6-cent stamp, is after a bust by Volk. The 7-cent stamp, in vermilion, gives the head of Stanton, after a photograph. The head of Jefferson on the 10-cent stamp, in chocolate, is drawn from a life-size statue by Hiram Powers. The portrait of Henry Clay, in neutral purple, on the 12-cent stamp, is after a bust by Hart. The head of Webster, on the 15-cent stamp, in orange, is after the Clevenger bust. The portrait of General Scott on the 24-cent stamp, in purple, is after a bust by Coffee. The head of Hamilton on the 30-cent stamp, in black, is after the Ceracchi bust; and the portrait of Commodore Oliver Hazard Perry, in carmine, is after Wolcott's status."

## FATHER CHARLES DE SIGUENZA Y GONGORA, S.J.

A cape and fort on our Southern Gulf border, bearing the name of a Jesuit, will make it interesting to Catholics of the United States to know something of his merit. Our sister republic of Mexico ranks among her most illustrious men Father Sigüenza, poet, philosopher, mathematician, historian, antiquary, and critic. He was born in Mexico in 1645, of a Spanish father and Mexican mother; and after a careful training, chiefly



by his father, a man of education and piety, he entered the Society of Jesus October 17, 1660, and took his first vows on the Feast of the Assumption, in 1662, in the College of Tepotzotlan. He continued his favorite studies for a few years, and then left the society, but, after concluding his divinity studies, became chaplain and almoner of the Archbishop of Mexico at the Hospital of the Love of God. His leisure was devoted to mathematical and astronomical studies, and to the investiga-

tion of Mexican history, aided by his friend Juan de Alva Ixtlixochitl, a descendant of the ancient kings of Texcoco. A number of works in poetry and prose issued from his pen, among which was a controversy as to the nature of comets with the famous German father, Kühn, the explorer of California. Charles II. of Spain, recognizing Sigüenza's merit, made him Royal Cosmographer and Professor of Mathematics in the University of Mexico. Louis XIV. invited the Mexican priest to Paris, but Sigüenza declined the favors of the great monarch.

Even the military service required his aid, and he was examinergeneral of the artillery for many years. In 1693, when the Count of
Galve resolved to occupy the northern shore of the Gulf of Mexico to
prevent the French from gaining a foothold, he sent a squadron under
Don Andres de Pes, and appointed Sigüenza as the scientific man of
the expedition. This led to the settlement of Pensacola, the fortifications of which were planned by Sigüenza, who published soon after his
"Description of the Bay of Santa Maria de Galve (formerly Panzacola),
of Movila, and Rio de la Palizada or Mississippi, on the Northern Coast
of the Gulf of Mexico." His name, Point Sigüenza, was given to one
extremity of Santa Rosa Island and to the fort subsequently erected
there.

He also wrote a history of Texas, a history of the Chichimecas, an account of the recovery of New Mexico after the famous revolt, a life of Archbishop Davalos, a history of the University of Mexico, and many others, the titles of which are given in various collections.

In 1695 this learned priest again entered the Society of Jesus, and died, universally regretted, August 22, 1700.

ADDISON'S LINE.

"Rides in the whirlwind and directs the storm."

This beautiful line is in Addison's poem, The Campaign, addressed to the Duke of Marlborough on occasion of the splendid victory of Blenheim. The hero directing the mighty battle is compared to the spirit of the great storm that desolated England in November, 1703. Lord Godolphin was so much pleased with this simile that he immediately appointed the author to the commissionership of appeals:

"So when an angel, by divine command,
With rising tempests shakes a guilty land,
Such as of late o'er pale Britannia past,
Calm and serene he drives the furious blast,
And, pleased th' Almighty's orders to perform,
Rides in the whirlwind and directs the storm."

# THE MONK OF MARMOUTIER.

#### OR, THE LEGEND OF LIMERICK BELLS.

THERE is a convent on the Alban hill, Round whose stone roots the gnarled olives grow;

Above are murmurs of the mountain rill, And all the broad Campagna lies below; Where faint gray buildings and a shadowy dome

Suggest the splendor of eternal Rome.

Hundreds of years ago, these conventwalls

Were reared by masons of the Gothic age:

The date is carved upon the lofty halls,
The story written on the illumined page.

What pains they took to make it strong and fair

The tall bell-tower and sculptured porch declare.

When all the stones were placed, the windows stained,

And the tall bell-tower finished to the crown,

One only want in this fair pile remained, Whereat a cunning workman of the town

(The little town upon the Alban hill)
Toiled day and night his purpose to fulfil.

Seven bells he made of very rare devise, With graven lilies twisted up and down; Seven bells proportionate in differing size,

And full of melody from rim to crown; So that, when shaken by the wind alone, They murmured with a soft Æolian tone.

These being placed within the great bell-tower,

And duly rung by pious skilful hand, Marked the due prayers of each recurring hour,

And sweetly mixed persuasion with command.

Through the gnarled olive trees the music wound.

And miles of broad Campagna heard the sound.

And then the cunning workman put aside
His forge, his hammer, and the tools he
used

To chase those lilies; his keen furnace died;

And all who asked for bells were hence refused.

With these his best, his last were also wrought.

And refuge in the convent walls he sought.

There did he live, and there he hoped to die,

Hearing the wind among the cypresstrees

Hint unimagined music, and the sky

Throb full of chimes borne downwards by the breeze,

Whose undulations. sweeping through the air,

His art might claim as an embodied prayer.

But those were stormy days in Italy:

Down came the spoiler from the uneasy North,

Swept the Campagna to the bounding sea,

Sacked pious homes and drove the inmates forth;

Whether a Norman or a German foe, History is silent, and we do not know.

Brothers in faith were they; yet did not deem

The sacred precincts barred destroying hand.

Through those rich windows poured the whitened beam,

Forlorn the church and ruined altar stand.

As the sad monks went forth, that self-same hour

Saw empty silence in the great bell-tower.

The outcast brethren scattered far and wide;

Some by the Danube rested, some in Spain;



" The old man bay with folded hands at rest."

On the green Loire the agèd abbot died, By whose loved feet one brother did remain,

Faithful in all his wanderings; it was he Who cast and chased those bells in Italy.

He, dwelling at Marmoutier, by the tomb Of his dear father, where the shining Loire

Flows down from Tours amidst the purple bloom

Of meadow-flowers, some years of patience saw.

Those fringed isles (where poplars tremble still)

Swayed like the olives of the Alban hill.

The man was old, and reverend in his age; And the "Great Monastery" held him dear.

Stalwart and stern, as some old Roman sage

Subdued to Christ, he lived from year to year,

Till his beard silvered, and the fiery glow Of his dark eye was overhung with snow.

And being trusted, as of prudent way,
They chose him for a message of import,
Which the "Great Monastery" would
convey

To a good patron in an Irish court,

Who, by the Shannon, sought the means to found

St. Martin's offshoot on that distant ground.

The old Italian took his staff in hand,
And journeyed slowly from the green
Touraine

Over the heather and salt-shining sand, Until he saw the leaping-crested main, Which, dashing round the Cape of Brit-

Which, dashing round the Cape of Brit tany,

Sweeps to the confines of the Irish Sea.

There he took ship, and thence with laboring sail

He crossed the waters, till a faint gray line

Rose in the Northern sky; so faint, so pale—

Only the heart that loves her would divine,

In her dim welcome, all that fancy paints Of the green glory of the Isle of Saints. Through the low banks where Shannon meets the sea,

Up the broad waters of the River King (Then populous with a nation), journeyed he,

Through that old Ireland which her poets sing;

And the white vessel, breasting up the stream,

Moved slowly, like a ship within a dream.

When Limerick towers uprose before his gaze,

A sound of music floated in the air— Music which held him in a fixed amaze.

Whose silver tenderness was alien there;

Notes full of murmurs of the Southern seas.

And dusky olives swaying in the breeze.

His chimes! the children of the great bell-tower,

Empty and silent now for many a year! He hears them ringing out the Vesper hour,

Owned in an instant by his loving ear. Kind angels stayed the spoiler's hasty hand,

And watched their journeying over sea and land.

The white-sailed boat moved slowly up the stream;

The old man lay with folded hands at rest;

The Shannon glistened in the sunset beam;

The bells rang gently o'er its shining breast,

Shaking out music from each lilied rim; It was a requiem which they rang for him!

For when the boat was moored beside the quay,

He lay as children lie when lulled by song;

But never more to waken. Tenderly

They buried him wild-flowers and grass among,

Where on the Cross alights the wandering bird,

And hour by hour the bells he loved are heard.

# THE STONE OF SCONE.

This famous stone, once called the Palladium of Scotland, has a remarkable history, besides having been the subject of wildly romantic tales and legendary lore. It is still an object of high antiquarian interest, an emblem of royal state, and part of the coronation furniture in Westminster Abbey. It has also been noticed by the pens of some of Scotland's greatest literary worthies, from the venerable Wyntoun and Hector Boece to Sir Walter Scott. It was called in Gaelic the Lia faile, or Stone of Destiny, and was fabled to have been brought from Spain to Ireland, where it served for many ages as the coronation seat of kings. The tradition further says that from there it was conveyed to Iona, or St. Columba's Island (Icolmkill), by Fergus, the son of Erc, who led the Dalriadic Scots to the shores of Argyllshire; but its true history only begins at Dunstaffnage, a castle of great strength and antiquity, and one of the earliest strongholds of the Scoto-Irish princes on the mainland. How, by whom, or when the Lia faile came to be there is matter of vague report; but it was certainly taken away in the year 834 by Kenneth (II., Macalpine when the princes of the Scottish race extended their rule over the kingdom of the Picts, and deposited in the Abbey of Scone, on the beautiful banks of the Tay, in Perthshire. All the kings of the country, from Kenneth II. to John Baliol (1292), were attracted by the stone to be crowned in that famous abbey. Edward I. removed the stone to his own capital in 1296, and must have thought a great deal of it, for he placed it "near the altar, before the shrine of St. Edward, in Westminster Abbey," where it remains, and is used as part of the chair in which the British sovereigns are crowned. On it was the following inscription in leonine verse:

> Ni fallat fatum Scoti quocumque locatum Invenient lapidem, regnare tenentur ibidem,

which has been neatly rendered into English:

Or fate is false or prophecy is vain, Or where this stone is found a Scottish king shall reign.

The virtue supposed to be attached to this stone doubtless more easily reconciled the Scotch to waive the performance of the particular stipulation for its surrender in the treaty of peace between Robert Bruce and Edward III., which was never carried out by reason of the opposition of the Londoners, who seem to have taken a fancy to it. So deep-rooted, however, was the belief of the Scots in the augury that many looked upon the accession of the Stuarts to the English throne as the fulfilment of the prediction.

Amusement is the happiness of those who cannot think, the relaxation of those who can.

## KILFURSA CHURCH RUINS, COUNTY GALWAY.

THE people on the banks of Lough Corrib had a tradition that Kilfurm or Killursa, Killany, and Kilcuanna had been erected by three brothers, named Fursa, Eidhne or Eany, and Cuana, who flourished in the early ages of Irish Christianity. But the style of all these churches is for the most part comparatively modern. Yet a small part of the western gable of Kilfursa contains a square-headed door-way at least 1,200 years old The east end contains a beautiful Gothic window of considerable size, which is partially covered with ivy. Local tradition says that this



church was built by St. Fursey, the celebrated traveller, who was the sea of Fintan. These vivid popular traditions prove it to have been St. Fursey's place, and not the island near Lough Erhsen; nor is there any old church dedicated to St. Fursey, on any island in that lough, belonging to Kilfursa parish. There are many curious popular stories relating to the church. It is thought that the founder of Kilfursa church conscirated its walls to God, under the invocation of Mary, on the feast of her Assumption.

PRIDE OF BIRTH.—A certain Highland family used to boast lic times that only three men in Scotland were known with The their names—The Pope, The King, and The Chishelm.

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# PRIGIN OF SOME LOCAL NAMES

IN THE DIOCESE OF NEWARK.

New Jersey was so called in compliment to Sir George Carteret, one of the two individuals to whom the Duke of York conveyed (June 23, 1664) a portion of the extensive territory granted to him by his brother, King Charles II., for his defence of the island of Jersey, on the coast of Normandy, against the Long Parliament during the civil war.

Newark, which was settled in May, 1666, by emigrants from Connecticut, was called thus by the Rev. Abraham Pierson, the first minister, in memory of Newark in Nottingham, England, where he had been episcopally ordained before he seceded to Presbyterianism.

Elizabeth, formerly Elizabeth town, from Lady Elizabeth Carteret, wise and executrix of Sir George.

Trenton, originally "Falls of the Delaware," settled by Friends about the year 1679, was called Trent's Town about 1720, in compliment to a prominent and wealthy gentleman of Philadelphia, Col. Wm. Trent, to whom, in 1714, Mahlon Stacy sold his plantation of 800 acres at the Falls.

Cape May, from Cornelius Jacobse Mey, commander of the ship despatched in 1623 from Holland with settlers, provisions, and articles of trade, who discovered this one of the two headlands since called "Capes of the Delaware." Henlopen is the other.

London in 1675, being one of the two who had bought out Lord Berkeley's half of the Duke of York's grant. Smith, in his *History*, says that he probably called the place of his landing Salem, "from the peaceful aspect it then bore"; but it is just as likely, and more so, that he named it, without any reference to the looks of the country, after the ancient city of the Jebuseans—Salem, *i.e.*, peace—which the Jews, after they had taken it, lengthened into Jerusalem.

Egg Harbor, from the number of gulls' eggs found in the salt meadows about there.

Camden, from an English nobleman, Charles Pratt, Earl of Camden, who uniformly opposed the ill-advised policy of Lord North towards the American colonies.

Perth Amboy. The prefix Perth was given to Amboy in 1682 in honor of James Drummond, Earl of Perth, in Scotland, who became one of the later proprietors of East New Jersey, and who was a devoted Catholic.

Burlington gets its name from Bridlington, called also Burlington, a town in the East Riding of Yorkshire, on the coast of England, because the earliest settlers (1677) being members of the Society of Friends in Yorkshire, it is presumable that some of the more influential among them came from there.

Bordentown, from Joseph Borden, an early settler. The vicinity was occupied by English Friends in 1681.

Cumberland Co., so called in 1747, by the bigoted Governor Jonathan Belcher, in honor of the ferocious duke who conquered at Culloden.

Rahway is supposed to have derived its name from an Indian chief called Rahwack, who is said to have lived where the town now stands; but derivations from Indian names are very conjectural.

Scotch Plains, from having been settled by emigrants from Scotland about 1684.

Spring field, Bloomfield, Westfield, and places with a like ending, were named, it is safe to say, after the localities in Connecticut or other parts of New England whence came the first settlers.

Washington, from a boy who had a hatchet and wouldn't tell a lie.

Hunterdon Co., from Gov. Robert Hunter. The county was set off in
1713.

Lambertville, from John Lambert, the first postmaster, about 1812. It had previously been called Georgetown.

Bergen, from Bergen-op-Zoom in Holland, whence came the first settlers.

Mercer Co., from the gallant general, Hugh Mercer (of Va.), who fell at the battle of Princeton, Jan. 3, 1777.

New Brunswick, settled by some Dutch families from Albany and emigrants from Connecticut in 1730, received this name by mutual agreement in honor of the Hanoverian dynasty of Great Britain, which began with George of Brunswick and Lüneburg.

Paterson, from Gov. Wm. Paterson, who signed the charter of incorporation in 1791.

Hackettstown, from Samuel Hackett, a large land-holder previous to the Revolution.

Morris Co., from Lewis Morris, governor of the colony in 1738.

Madison (formerly Bottle or Battle Hill), from President James Madison.

The sale of the library of the celebrated Paris publisher, Léon Curmer, which took place in 1874, comprised his most remarkable publications: Paul et Virginie, Les Français peints par eux-mêmes, Les Evangiles, Les Heures d'Anne de Bretagne, L'Œuvre de Jehan Fouquet, La Pleiade, with additional illustrations of original drawings, artists' proofs, and autographs. Léon Curmer was born in Normandy in 1801. He was descended from an ancient Irish family. His books, all finely bound, have the arms of his family stamped on the flats. Meissonier, Tony Johannot, E. Lamy, Daubigny, and Paul Huet made for him their first drawings on wood.

# A "LABYRINTH" OF ST. BERNARD.

THE following is copied from a board hanging on an inside staircase wall of the Latin convent on the summit of Mount Carmel. This labyrinth consists of five maxims, "quo bene vivit homo," which are to be thus deciphered: The word "noli" in the bottom square to the left is the commencement of each precept; "dicere," in the upper square to the left, is the second word of the first; "omnia quæ," in the next square but one to the left on the bottom line, is the third; "scis" (in the upper line) is the next, and so on, zigzag, until "non vult" is arrived at. So that the first maxim runs thus: "Noli dicere omnia quæ scis, quia qui dicit omnia quæ scit sæpe audit quod non vult." (Tell not all that thou knowest, because he who tells all he knows often hears what he does not wish to hear.) The second is elicited by the same process, taking "facere" as the second word, and so on.

Labyrinth composed by St. Bernard, by following which a man may live a good life.

Dicere	Scis	Dicit	Scit	Audit	non vult
Facere	Potes	Facit	Facit Potest Incur		non credit
Credere	Audis	Credit	Audit	Credit	non est
Dare	Habes	Dat	Habet	Misere quærit	non habet
Judicare	Vides	Judicat	Videt	Contem- nit	non debet
Noli	Omnia quæ	Quia qui	Omnia quæ	Sæpe	Quod

In forty-seven Roman convents, which have been suppressed by the Piedmontese Government, there have been found no less than 606,016 volumes, and in the religious houses, which are under the protection of foreign powers, there are at least 20,000 more. And these have been collected by a people whom we are asked to believe are steeped in ignorance!

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# EPITAPH ON AN ENGLISH ARCHBISHOP

OF THE FOURTEENTH CENTURY.

ROBERT WALDEBY, or De Waldeby, is mentioned by most European writers as one of the eminent men of his day. He was a famous linguist, profound historian, celebrated writer, eloquent as a preacher, and—in the words of Herrera—a prince of orators.

He is said to have been born in the city of York, England, and to have studied at the Abbey of Tickell (Yorkshire), where both he and his brother John joined the Order of St. Augustine.

He afterwards attended King Edward into foreign parts, and fixed his abode at Toulouse, where, says Bale, he rose to such a pitch of eminence as to be reckoned in the first rank for his eloquence and skill in languages. He was chosen divinity professor at the University, and was soon after advanced, on account of the excellence of his preaching, to the highest positions, both civil and ecclesiastical. In 1388 he was consecrated bishop of Aire, in Gascony, and in 1391, November 14, translated to the archbishopric of Dublin. Richard II., in 1392, made him chancellor of that kingdom. In 1395 he ruled over the see of Chichester, and the year after was chosen primate of the kingdom and Archbishop of York.

Archbishop Waldeby died the 29th of May, 1397, and was buried at Westminster Abbey, near the middle of St. Edmund's Chapel, under a marble monument, on which was inscribed this epitaph, commemorative of his talents and virtues:

Hic fuit expertus in quovis jure Robertus
De Walby dictus, nunc est sub marmore strictus
Sacræ Scripturæ doctor fuit Genituræ,
Ingenuus medicus, et plebis semper amicus.
Consultor regis optabat prospera legis,
Ecclesiæ choris fuit unus bis quoque honoris
Præsul Adurensis, post Archos Dubliniensis,
Hinc Cicestrensis, tandem Primas Eborensis,
Quarto Calendas Junii migravit cursibus anni,
Septem, milleni, ter C nonies quoq: deni,
Vos precor orate ut sint sibi dona beatæ
Cum sanctis vitæ, requiescat et hic sine lite.

The foregoing may be thus rendered into English:

Under this stone Robert Waldby's confined,
A skilful physician to body and mind;
For in physical books no less was he read
Than in Holy Writ, to which he was bred.
Adept in the laws both canon and civil,
Who guarded the people from all sorts of evil,
Though subject and prince with advice he befriended,
Not rigor but reason in laws he commended.
In Aire he presided, and Chichester See;
Of Dublin and York archbishop was he.
In May thirteen hundred, ninety and seven
This life he exchanged for a better in heaven.
Among saints above may he ever be blest,
And here undisturbed in quiet may rest.

### MELROSE ABBEY.

This abbey is situated in the town of Melrose, Scotland, thirty-seven miles from Edinburgh. It was founded in 1136 by David I., completed in 1146, and solemnly dedicated to the Blessed Virgin Mary. Its first occupants were Cistercian monks. In 1322 it was destroyed by the English under Edward II., while retreating from a fruitless invasion of Scotland. It was, however, soon after rebuilt by Robert Bruce, and in a style of magnificence which ranks it amongst the most perfect ecclesiastical structures of the best age of Gothic architecture. In 1385 and in 1545 it suffered from the English invaders; and during the Reformation,



when the monks were ruthlessly driven away, its choicest sculptures were wantonly mutilated by the iconoclastic zealots, followers of John Knox. Notwithstanding all this, it stands, after five centuries, the best specimen of Gothic architecture in Great Britain. The church was in the form of a Latin cross, 285x130, with a square tower eighty-four feet high in the centre. The present entrance is by a magnificent Gothic portal in the south transept, over which is a window twenty-four feet high and sixteen feet wide, divided by four richly-interlaced muland surmounted by niches which contained statues of Christ ing apostles.

The parts standing exhibit the richest fancy in \*Ld?" "Where?" ments, the forms of leaves and stalks bein aere, but in his proper straw can be thrust between their intersti

James, Earl of Douglas, and many other warriors of Scotland, lie buried here. Tradition says the heart of Bruce was also deposited here.

Sir Walter Scott, in the Lay of the Last Minstrel, thus describes it (Canto II.):

"If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight;
For the gay beams of lightsome day
Gild but to flout the ruins gray.
When the broken arches are black in night,
And each shafted oriel glimmers white;
When the cold light's uncertain shower
Streams on the ruined central tower;
When buttress and buttress, alternately,
Seem framed of ebon and ivory;

When silver edges the imagery
And the scrolls that teach thee to live and
die;

When distant Tweed is heard to rave,
And the owlet hoot o'er the dead man's
grave,

Then go—but go alone the while— Then view St. David's ruined pile, And, home returning, soothly swear Was never scene so sad and fair."

The "old Melrose" stood about two miles below the present ruins, and was founded in the seventh century, and is mentioned by the Venerable Bede. It was burned by Kenneth, King of the Scots, in 839, and never recovered the blow.

SHOOTING AS A STIMULANT.—The truculent saying about the expediency of shooting some one just to make the rest look sharp—" pour encourager les autres"—and which reckless newspapers were so fond of quoting during our late civil war, is frequently ascribed to Napoleon in connection with a general; but the expression comes from Voltaire's Candide, and turns upon the death of poor Admiral Byng, who was condemned to be shot at Portsmouth on March 17, 1757, on the charge of not having done his utmost against the enemy, with whom he had had an engagement in the Mediterranean.

OLD FAMILIES.—There are in all old countries some families that have taken root in the soil, and are continually turning up and attracting public attention as soldiers, seamen, statesmen, churchmen, or as men of art or letters; and there are also other equally ancient families whose members never rise above mediocrity, and seem to have neither talent nor ambition, but only instinctive energy enough to eat, drink, ride, drive, hunt, dance, marry, and raise children. "There silent dwells a feeble race! They mark no years with their deeds, as slow they pass along."—Ossian.

RULING PASSION STRONG IN DEATH.—Alonzo Cano, a Spanish and be literally said to have felt the ruling passion strong in when the priest who attended him presented the crucifix, he when the priest who attended him presented the crucifix, he in May that.

This life he ex a plain cross, which being brought to him, Among saints at And here undistillized.

## THE HISTORY OF THE TICHBORNE FAMILY.

In the famous Tichborne case some allusion was made to the history of the family. The Lord Chief Justice stated that in the reign of Elizabeth one of the family was member for the county, and that on the accession of James I. a Tichborne was high sheriff, and proclaimed him sovereign. Very likely that was one cause of the baronetcy, which dates from 1610. The Tichbornes were always Catholics; but the Catholics, it is known, had great expectations of toleration from James, and therefore rather hailed his accession. Mention was made of the sad fate of Chideoek Tichborne in the reign of Elizabeth. He was executed for participation in the plot of Babington, the proof of which was so suspicious and questionable as to amount to no real proof at all. The Attorney-General quoted the two following touching and very beautiful verses, written by Chideoek Tichborne on the night before he suffered death for treason, 1586:

"My prime of youth is but a frost of cares,
My feast of joy is but a dish of pain,
My crop of corn is but a field of tares,
And all my goodes is but vam hope of gain.
The day is fied, and yet I saw no sun;
And now I live, and now my life is done!

"My spring is past, and yet it hath not spring;
The fruit is dead, and yet the leaves are green;
My youth is past, and yet I am but young;
I saw the world, and yet I was not seen;
My thread is cut, and yet it is not spun;
And now I live, and now my life is done!"

s, the concluding stanza, the Attorney-General did not quote:

"I sought for death, and found it in the wombe;
I lookt for life, and yet it was a shade;
I trade the ground, and knew it was my tombe;
And now I dye, and now I am but made.
The glass is full, and yet my glass is run;
And now I life, and now my life is done!"

and taken prisoner by his great rival, Butler, Earl of Ormond, whom he was always at war. As the Ormondians were conveying him from the field, stretched upon a bier, his supporters, with a natural triumph, exclaimed: "Where is now the Earl of Desmond?" "Where?" returned with energy the wounded chief. "Where, but in his proper place, on the necks of the Butlers."

## Something for the Young and Old to Solve.

THE following epitaph is on a tombstone near Paris:

#### "Here lie

Two grandmothers, with their two grand-daughters—
Two husbands, with their two wives—
Two fathers, with their two daughters—
Two mothers, with their two sons—
Two maidens, with their two mothers—
Two sisters, with their two brothers—
Yet six corpses in all lie buried here;
All born lawfully, as will appear."

The solution of this epitaph will be given in the Almanac for 1876, with the names of the persons solving it.

ANOTHER.—The following appeared in the *Monthly Chronologer*, published at Dublin, February, 1872, embodying a riddle somewhat resembling the above epitaph:

#### "A PARADOXICAL WEDDING.

A wedding there was, and a dance there must be; And who should stand first? Thus all did agree: Old grandsire and grandam should lead the dance down-Two fathers, two mothers, should step the same ground--Two daughters stood up, and danced with their sires (The room was so warm that they wanted no fires)— And also two sons, who danced with their mothers-Three sisters there were, and danced with three brothers— Two uncles vouchsafed with nieces to dance-With nephews, to jig it, it pleased two aunts-Three husbands would dance with none but their wives (As bent so to do the rest of their lives)— The grand-daughter chose the jolly grandson— And bride she would dance with bridegroom or none. A company choice, their number to fix, I told them all o'er, and found them but six; All honest and true, from falsehood I'm free, Three marriages good—pray how could that be?"

An answer to this is also requested.

BETON.—The last Roman Catholic archbishop of Glasgow in Scotland was James Beton, a nephew of the cardinal primate so basely murdered in his castle at Saint Andrew's, and Queen Mary Stuart's Resident Minister at the court of France. The city of Glasgow, even after it had fallen into the novelties of the Reformation, continued to send him his ecclesiastical revenues to the day of his death, in August, 1603. A stone with his family arms cut on it, which was for a long time set up over the door of a house in Lyon Street, has recently come into the possession of the reverend fathers of St. Joseph's Church, Glasgow.

# THE "No POPERY" OR "GORDON" RIOTS.

THESE terrible riots took place in London in the month of June, 1780. Some of the outrageous disabilities inflicted upon Catholics—a small minority of the population in England-had been removed, and it was proposed to pass an act for the relief of the still less numerous class in Scotland. The measure stirred up all the bitterness of Protestant intolerance. The agent for exciting the ignorant masses of the people was the notorious "Protestant Association," headed by a member of the House of Commons, Lord George Gordon, brother to the Duke of Gordon. The mob had control of London for nearly a week, and Catholic chapels, the houses of Catholics, and other buildings were sacked and burned. A distinguished Scotchman, Lord Mansfield, Chief Justice of England, although not a Catholic, lost his house, and with it his library of books (upon the burning of which there are two poems by Cowper), his manuscripts, private papers, pictures, and everything it contained. The brutal rioters had 210 killed, 248 wounded, and 20 executed after Two curious circumstances are connected with these infamous riots—one, that by a just retribution St. George's Fields, where nearly 60,000 Protestants met on the 2d of June, the day when the disturbances began, is now occupied by a Catholic cathedral; the other is that the Gordon family, which was Seton by male descent, had been one of the staunchest adherents to the Catholic faith in Scotland, and was a continual source of anxiety to the English Government on this account all along the seventeenth century. Lord George's father, the third Duke of Gordon, had been brought up in Protestantism through the agency of his wicked mother, an Englishwoman, who was rewarded for the act by a pension of £1,000 a year.

SCRUPLES.—That happy saint, Philip Neri, founder of the Oratorians, who understood what this meant, "Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour," was in the habit of repeating this Italian couplet:

Scrupoli e melancolia Fuori di casa mia.

which may be rendered in English:

Scruples and sadness have no home In this house where Christ has come.

"SLANDER," says St. Bernard, "is a poison which blots out charity both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls, since it kills not only those who circulate it, but also those who do not reject it."

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## THE PURITAN SUNDAY.

THE legal name of Sunday is the "Lord's day." This sense is apparent in the Latin Dies dominica, and in modern languages derived Among the early Christians Sunday was a time of from that stock. prayer, of rest, and of honest recreation, wherefore it was forbidden to fast or to kneel upon that holy day; whence come our practices of anticipating a vigil and of saying the Angelus standing. tans, however, to confirm and perpetuate the hostility between them and the Catholics, ordained that Sunday, or the "Sabbath," as they erroneously styled it, should be kept holy, not only by the absence of all work, but also of every species of amusement. Their customs in this regard were rigid to the last extreme. As late as 1750 it was prohibited in Glasgow to walk out on Sunday; and the writer is acquainted with a noble and wealthy family in Scotland in whose house only cold meats are served from Saturday night to Monday morning. Coming to this country, we need but refer to Hawthorne's Scarlet Letter or Seton's Romance of the Charter Oak to know into what a hateful season fanatics could change the Sunday. In the State of New Jersey, to give an example, their sabbatarian rigor led to a split in the sect and to the establishment of the first Protestant Episcopal church in Newark; Col. Josiah Ogden and others, in 1734, taking occasion to leave the Presbyterians in consequence of the harshness with which the gallant soldier had been treated for "saving his grain in a wet harvest on the Sabbath."

FEAR.

DESPONDING fear of feeble fancies full, Weak and unmanly loosens every power.

Thompson.

SIR THOMAS MORE'S ADVICE TO AN AUTHOR.—An acquaintance of More's having taken great pains in writing a book which he intended to publish, brought it to Sir Thomas for his opinion, who, having looked it over, and finding it a foolish, trifling work, told the writer, with a grave face, that it would be worth more if it were in verse. The man at once took it home and set about turning it into verse. When he had finished it, he carried it again to Sir Thomas, who, having looked it over, said to him, "Ay, marry, it is now something; it is now rhyme, but before it was neither rhyme nor reason."

In the sixteenth century it is said that an Italian monk, named Peter Almanus, wrote the Acts of the Apostles and the gospel of St. John within the circumference of a farthing.

# THE LIBRARIES OF FRANCE.

The following was the condition of the libraries of France in 1865, according to the Nouveau Dictionnaire d'Histoire et de Geographie, published by Jacques Lecoffre, Paris, 1866. As the full list would be too long, we only give the libraries possessing 20,000 volumes and over, as follows: Chartres, 31,000; Aix, 100,000; Dijon, 50,000; Ajaccio, 20,000; Dôle, 35,000; Douai, 36,000; Amiens, 53,000; Angers, 35,000; Laflèche, 34,000; Grenoble, 30,000; Arles, 40,000; Havre, 25,000; Arras, 36,000; Lille, 30,000; Auxerre, 30,000; Lyons, 120,000; Avignon, 60,000; Le Mans, 46,000; Besançon, 80,000; Marseilles, 51,000; Bordeaux, 123,000; Metz, 30,000; Brest, 24,000; Nantes, 30,000; Caen, 45,000; Nancy, 30,000; Cambrai, 53,000; Orléans, 33,000; Châlons-sur-Marne, 26,000; Poitiers, 23,000; Rheims, 30,000; Rennes, 40,000; Rochelle, 20,000; Rouen, 110,000; Strasbourg, 180,000 in 1866; Toulouse, 50,000; Tours, 38,000; Troyes, 100,000; Versailles, 56,000.

Paris Libraries—Imperial Library, 2,000,000 volumes, 200,000 MSS.; St. Geneviève, 210,000; Legislative Body, 70,000; Mazarine, 120,000 volumes, 50,000 MSS.; Medical School, 30,000; Sorbonne, 80,000; Institute, 60,000; Arsenal, 300,000 volumes, 9,000 MSS.; Invalides, 30,000; Jardin des Plantes, 30,000; Paris Library, 65,000; and several dozen more, aggregating 4,000,000 and over. To this might be added several hundred more libraries having less than 20,000 volumes, the libraries of other smaller cities, of universities, academies, and colleges, those of seminaries, bishoprics, and monasteries, all of which help to promote the education of the nation.

Wise Sayings from the Irish.—No feilowship with a king—no falling out with a madman—no dealing with a revengeful man—no competition with the powerful—no wrong to be to seven classes of persons excited to anger, viz.: a bard, a commander, a woman, a prisoner, a drunken person, a druid, a king in his own dominions. No stopping the force of a going wheel by strength of hand—no forcing the sea—no entering a battle with broken hands—no heightening the grief of a scrrowful man—no merriment on the seat of justice—no grief at fasts—no oblivion in ordinance or laws—no contention with a righteous person—no mocking of a wise man—no staying in dangerous roads—no prosperity shall follow malice—no coveting of skirmishes—a lion is not a safe companion to all persons—three deaths that ought not to be bemoaned: the death of a fat hog, the death of a thief, and the death of a proud prince—three things that advance the subject: to be tender to a good wife, to serve a good prince, and to be obedient to a good governor.

## CELTIC CROSSES.

"WHAT hopes!" he cried, "what love, what truth
These ancient crosses speak!
What chastening thoughts for strength and youth,
What sinews for the weak.



- "With Vandal Time these sculptures rude
  But sacred combat well;
  Like trusty friends, they have outstood
  The wealth that from us fell,
- "Twould seem the centuried bones beneath

With strength of faith had grown
To mark the true soul's hope in death,
And rose in sculptured stone.

"Ye granite graybeards of the past,
Who watch our kindred o'er,
With us may e'er thy teachings last,
That we the Cross adore.

"These crosses, like great note-marks, stand O'er all the Celtic sod, Grown gray in agony of love, Referring us to God!"

-From Eva, by Savage.

Anechote of Dr. Lanigan.—The late Rev. P. J. Doyle, of St. Michan's, Dublin, while he was curate, was appointed to preach the panegyric of St. Patrick. The day before the anniversary he sent for Dr. Lanigan to dine with him, and got all the information he could out of the doctor about St. Patrick. The doctor, in taking leave of Father Doyle, thought he had impressed him with the fact that St. Patrick was not born in Scotland, but in France. On the anniversary Dr. Lanigan, accompanied by Dean Myler, who related the anecdote, went into the gallery of the church for the purpose of hearing the sermon. "My brethren," proceeded the preacher, "our great apostle, according to the most reliable accounts, was born of respectable parentage near Dumbarton, in Scotland." Dr. Lanigan got so excited that he exclaimed, to the amazement of the persons in the gallery: "O holy St. Patrick! do you have that, after all I have said and written to prove the contrary?"

## Anglicans and Presbyterians.

THE efforts of Anglicans to try and make people believe that they are not in the same boat with the rest of the rebellious crew that broke away from Peter's bark at the so-called Reformation, remind one somewhat of the Welshman's boast that his ancestors were not in the ark, and he was proud of it; for Noe used to get drunk, and was a tyrant in his family; but they didn't go down as the others did, because they had a yacht of their own.

Butler's poem, *Hudibras*, was written from an Anglican point of view in ridicule of the Puritans; and few pieces have been so often quoted against them by churchmen as the following lines:

"For his religion, it was fit
To match his learning and his wit;
'Twas Presbyterian true blue;
For he was of that stubborn crew
Of errant saints whom all men grant
To be the true church militant,
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by

Infallible artillery;
And prove their doctrines orthodox
By apostolic blows and knocks;
Call fire and sword and desolation
A godly, thorough Reformation,
Which always must be carried on,
And still be doing, never done;
As if religion were intended
For nothing else but to be mended."

A note to this passage in Bell's edition (1777) says: "Where Presbytery has been established, it has been usually effected by force of arms, like the religion of Mahomet; thus it was established at Geneva in Switzerland, Holland, Scotland, etc." Is anything truer? But also can anything be less fair from one whose own sect was established in England and Ireland, and was attempted to be foisted upon Scotland in oppression and bloodshed? Even in America the Anglican Church in New York and Virginia was as cruel as Puritanism in New England. "People who live in glass houses, etc."

A CONUNDRUM.—A nervous lady recently took passage at the Tiptop House, White Mountains, to descend by the almost perpendicular railway. After they started she interviewed the conductor. "Mr. Conductor, how do you hold these cars when you want to make a stop?" "Madam, we apply the brake, which you see there." "Suppose, Mr. Conductor, that brake should give way; what do you do then?" "Madam, we then apply the double-acting brake, which you see at the other end of the cars." "But, Mr. Conductor, suppose that brake should not be sufficient to check the cars; where will we go then?" "Madam, that depends entirely upon how you have lived in this world."

MADAME DE SEVIGNE, whose letters are so famous, was a grand-daughter of St. Francis de Chantal, the especial protégé of St. Francis de Sales.

### THE POPULATION OF THE EARTH.

Although one knows how imperfect all statistics are when they pass certain lines of generalization, there is always a charm in them which it is difficult to resist. We take the following statement from Siegwart's Alter des Menschengeschlechts: The earth is inhabited by 1,381,000,000 human beings. These are divided, according to race, as follows:

Caucasian race	380,000,000
Mongolian race	580,000,000
Ethiopian race	200,000,000
Malay race	220,000,000
Redskins	1,000,000
	1,381,000,000

The rate of mortality is 33,333,333 every year; 91,954 every day; 3,730 every hour; 60 every minute; I every second. The average duration of life is 33 years. One-fourth part of the population dies before the 7th year; one-half before the 17th. Only I in 10,000 reaches the 100th; only I in 500 the 65th year. Married people live longer than unmarried ones, tall persons longer than short ones. Only 65 persons in 1,000 contract marriage. Only the eighth part of the male population is fit to bear arms. One hundred years ago France was the most populous empire in Europe. At that time

Russia had 17 millions of inhabitants.

Austria " 18 " "

Germany" 15 " "

France " 24 " "

Now the population of Russia is 74 millions; of Germany, 41 millions; of Austria and Hungary, 36 millions; of France, 36 millions; and of Great Britain and Ireland, 32 millions.

PAINTING, like literature, has been an ill-paid profession until modern times. Holbein's salary as sergeant-painter to Henry VIII amounted to no more than £30 a year, and a century later Vandyke's ordinary charge for a portrait was only £40. Evelyn tells us that at Lord Melford's sale in 1693, a Rubens sold for £20, and "the picture of the boys, by Murillo the Spaniard," for eighty guineas.

The French Vocabulary.—Out of 27,000 words contained in the Dictionnaire Français, only 6,000 have what may be called an individuality of their own, and of these not more than 1,000 are used in ordinary conversation. Even the best and most versatile French writers seldom employ fifteen hundred words of their language, and very few can boast of a vocabulary of two thousand. In English the proportion between words written and spoken is said to be even greater.

## RT. REV. FRANCIS PATRICK MCFARLAND, D.D.,

BISHOP OF HARTFORD.

Tire Rt. Rev. Bishop McFarland, whose death occurred October 22, 1874, was born in Franklin, Pa., on the 6th of April, 1819. He studied at first in a private academy in his native town, under the present Rev. Father Clark, S.J., now of Baltimore, who was formerly professor of



mathematics at West Point. Subsequently he entered Mt. St. Mary's Seminary at Emmittsburg, Md., where he finished his theological studies and afterward acted as professor. On leaving the seminary he was elevated to the dignity of the priesthood in St. Patrick's Cathedral, New York City, by the late Archbishop Hughes, on the 18th of May, 1845. Immediately after he went to St. John's College, Fordham, N. Y., where he remained as professor one year. From Fordham Father McFarland went to St. Joseph's Church, New York City, where he remained for

three months, when he was transferred to the pastorate of the Catholic Church in Watertown, N. Y. In 1851 he was appointed pastor of St. John's Church at Utica, N. Y., and remained there until his elevation to the episcopacy in 1858. He was consecrated Bishop of Hartford on the 14th of March, 1858, by the Most Rev. John Hughes, D.D., Archbishop of New York, and immediately took possession of his see.

The Diocese of Hartford then included the States of Connecticut and Rhode Island, and the city of Providence was the seat of the episcopal residence until the division of the diocese in 1872, when, on the appointment of the Rt. Rev. Bishop Hendricken to the see of Providence, Bishop McFarland removed to Hartford. Bishop McFarland was noted for his studious habits of life and for his zeal in the cause of religion. Though naturally very retiring and modest, he was very dignified in office. ing his ministration the diocese prospered beyond his utmost expectations. Old churches were repaired, new ones sprang up in a most marvellous manner, and under his auspices the religious orders prospered. Since his arrival in Hartford the Convent of Mt. St. Joseph, the chapel of which is used as the pro-cathedral, was finished. The new episcopal residence is nearly completed. The bishop also arranged plans for the new cathedral, on the grounds purchased by him on Farmington Avenue, and on part of which the convent and episcopal residence now stand. These are but few of his many good works.

The bishop had been ailing with chronic diarrhæa for two years, during which he visited the South without effect, and on the evening of October 12, retaining consciousness up to the last, he calmly expired in the fifty-fifth year of his age, the twenty-ninth of his priesthood, and sixteenth of his episcopate.

His obsequies took place on the 15th of October, and were attended by thirteen bishops and a great number of priests. The Rt. Rev. Bishop Hendricken, of Providence, preached the funeral sermon and paid an eloquent tribute to the deceased. Requiescat in pace.

THE OWL.—The ancient Greeks and Romans made this bird the emblem of wisdom and sacred to Minerva; but although its large head and solemn eyes give it a very knowing look, its habits do not sanction the compliment. To be "wise as an owl" is hence ironically said of one who makes a great show of learning without the substance. The poet Tennyson has introduced this bird into one of his minor pieces:

"Alone, and warming his five wits, The white cwl in the belfry sits."

THE Kingfisher, a family of birds, is the halcyon of the ancients, from wnose period and habits of incubation arose the term "halcyon days."

# CATHOLIC CHRONOLOGY FOR THE UNITED STATES,

#### From September, 1873, to September, 1874.

#### SEPTEMBER, 1873.

SEPT. 3.—Death of Rev. F. X. Bastible, Harrisburg, Pa.

4.—Corner-stone of St. Bernard's Church, Watertown, Wis., laid.

7.—Corner-stone of St. Cecilia's Church, Louisville, Ky., laid.

Corner-stone of a new church in Canton, Md., laid.

Corner-stone of St. Stephen's Church, Cleveland, O., laid.

Corner-stone of Church of the Sacred Heart, East Baltimore, Md., laid.

Dedication of a new church at Dushore, Pa.

10.—Corner-stone of a new church at Brocton, N. Y., laid.

11.—Death of Rev. T. P. Neade, New York City, aged 31.

Death of Rev. H. Shaefer, New Orleans, La., aged 41.

14.—Corner-stone of St. Mary's Church, West Grove, Pa., laid.

Corner-stone of St. Peter's Church, McKeesport, Pa., laid.

Dedication of a new church at Deerfield, N.Y.

Dedication of St. Joseph's Church, Hudson City, N. J.

Corner-stone of a new Benedictine Monastery at Conception, Mo., laid.

Corner-stone of the Church of Our Lady of Loretto, Loretto Station, Ky., laid.

Corner-stone of St. Bernard's Church, Watertown, Wis., laid.

Dedication of a new church at Charka, Minn.

Dedication of St. Michael's Church, Canton, Pa.

15.—Death of Rev. J. Decraene, Salem, Oregon, aged 31.

Death of Rev. I. Quemerayo, Alexandria, La., aged 26.

19.—Death of Very Rev. J. A. Stillenger, Blairsville, Pa., aged 72.

20 —Ordination at Fort Wayne, Ind., of Rev. F. Lordeman.

Ordination at Brooklyn, N. Y., of Rev. D. Teveran.

21.—Dedication of St. Joachim's Church, Frankford, Pa.

Corner-stone of a new church at Deerfield, N. Y., laid.

Dedication of St. Lawrence's Church, Durham, Pa.

Corner-stone of Orphan Asylum, Vancouver, Wash. Ter., laid.

Dedication of a new church at St. Joseph, Minn.

Dedication of St. Joseph's Church, Marienstein, Pa.

Dedication of Church of Holy Trinity, Westfield, N. J.

22.—Death of Rev. R. J. Schneider, C.SS.R., New Orleans, La., aged 52.

Death of Rev. W. Menke, D.D., Cincinnati, O., aged 28.

24.—Death of Rev. A. Brunel, New Orleans, La., aged 28.

25.—Death of Rev. R. Dailey, O.P., Memphis, Tenn. Corner-stone of St. John's Church, Albion, Mich., laid.

27.—Blessing of St. Vincent's Hospital, Cincinnati, O.

28.—Dedication of Church of Our Mother of Sorrows, Philadelphia, Pa.

Corner-stone of a new convent for Carmelite Nuns, St. Louis, Mo., laid.

Corner-stone of St. Pius's Church, E. Newark, N. J., laid.

Corner-stone of St Mary's Church, Sandusky, O., laid.

Dedication of St. Patrick's Church, Binghamton, N. Y.

Dedication of St. Ann's Church, at Lenox, Mass.

Dedication of a new church at New London, Conn.

Death of Rev. J. H. Pollard, Brooklyn, N. Y., aged 32.

Death of Rev. J. Sheridan, Branford, Conn.

SEPT. 29.—Death of Sister Mary Thomas, O.S.D., at Greenville, La, aged 20.

Ordination at St. Paul, Minn., of Revs. W. Brennan, M. Cawley, and Fr. Bartholomew.

#### OCTOBER.

Oct. 2.—Death of Mother Mary of St. Eutychius, in New York City, aged 40.

3.—Death of Rev. M. McGrath, New Orleans, La., aged 26.

4.—Death of Rev. R. Cummins, Haverhill, Mass., aged 28.

Death of Rev. J. V. O'Reilly, Susquehanna, Pa., aged 78.

Corner-stone of a new church at Allentown, Pa., laid.

5.—Dedication of St. Joseph's Church, Cleveland, O.

Corner-stone of a new church at Biddeford, Me., laid.

Corner-stone of a new church at Elmira, N. Y., laid.

Ordination in Cohoes, N. Y., of Rev. T. S. Keveney.

Ordination in Brooklyn, N. Y., of Rev. M. McCarthy, C.M.

Dedication of a new church at Nauvoo, Ill.

Dedication of Emmanuel Church, Dayton, Ohio.

Dedication of a new church at Mauch Chunk, Pa.

Consecration of a new church at San Fernando, Texas.

6.—Death of Rev. E. Thienpont, Logan, O.

7.—Dedication of a new church at Antrim, Pa.

Death of Rev. J. Foley, Hoosac, Mass.

Death of Very Rev. E. McMahon, Philadelphia, Pa., aged 73.

Death of Rev. B. V. Casey, O.P., Memphis, Tenn.

Ordination at All Hallows College, Ireland, for United States Missions, Revs. John Ryan, Lawrence Ryan, Daniel Toomey, Lawrence Dreslin, Denis Kiely, Terence Caraher, Michael Reardon, James Hanley, Andrew Brady, Gerald Stack, Hugh McNamee, Patrick Lynch, Thomas Molloy, and Patrick McNamara.

8.—Death of Sister M. J. McKernan, O.S.D., Memphis, Tenn.

Death of Father Le Vizouet, of Natchez, at Shreveport, La.

Dedication of a new church at Frenchville, Pa.

Death of Very Rev. H. Gaud, New Orleans, La., aged 41.

9.—Death of Rev. D. A. O'Brien, O.P., Memphis, Tenn.

11.—Death of Rev. J. B. Gailler, Buras, La., aged 33.

12.—Corner-stone of a new church at Paterson, N. J., laid.

Dedication of a new church at Pennsboro, W. Va.

Dedication of St. Stanislaus's Church, Milwaukee, Wis.

Dedication of St. Michael's Church, Chicago, Ill.

Dedication of Church and School of O. L. Help of Christians, Paterson, N. J.

13.—Death of Sister M. Martha Quarry, O.S.D., Memphis, Tenn.

14.—Death of Sister M. M. McKernan, O.S.D., Memphis, Tenn.

17.—Death of Brother Altinian, Christian Brothers, St. Louis, Mo.

18.—Death of Rev. A. F. Strake, Brookhaven, Miss.

Death of Rev. M. Blanc, Jefferson, La.

19.—Dedication of the Convent of St. Patrick at Mobile, Ala.

Corner-stone of St. Anthony's Church, Chicago, Ill., laid.

Dedication of St. Agatha's Church, Meadville, Pa.

Dedication of St. Bridget's Church, Louisville, Ky.

Dedication of St. Patrick's Church, Galion, O.

20.—Death of Rev. F. S. Gardner, Brooklyn, N. Y., aged 24.

21.—Dedication of the Church of the Visitation, Schuylerville, N. Y.

Opening of the new Foundling Asylum of the Sisters of Charity, New York.

Oct. 23.—Death of Rev. D. O'Mullane, Brooklyn, N. Y., aged 37.

25.—Death of Sister Mary Raymunda Cleary at St. Mary's, Columbus, Ohio.

Death of Rev. F. Freysinnet, St. Michael, La.

Death of Rev. J. Ruthmann, C.SS.R., New Orleans, La.

26.—Dedication of St. John's Church, Boston, Mass.

Corner-stone of a new church at Mount Washington, Pa., laid.

Dedication of St. Ann's (colored) Church, Cincinnati, O.

Corner-stone of St. Mary's Church, South Amboy, N. J., laid.

Corner-stone of Church of Our Lady of Mt. Carmel, Tenafly, N. J., laid.

- 27.—Corner-stone of St. Mary's Church, South Amboy, N. J., laid.
- 23.—Death of Rev. S. Seigrist, Indianapolis, Ind., aged 52.

#### NOVEMBER.

Nov. 1.—Corner-stone of the Church of the Immaculate Conception, Allentown, Pa., laid. Dedication of St. Mary's Church, Dover, N. J.

Death of Sister Mary Praxede, at St. Mary's Academy, Portland, Or., aged 32.

Death of Rev. J. O'Shea, Eldader, Iowa.

Death, in Belgium, of the V. Rev. C. Maenhaut, of New Orleans, La., aged 77.

2.—Corner-stone of the Church of the Sacred Heart, at South Natick, Mass., laid.

Dedication of a new church at Winchendon, Mass.

Dedication of a new church at Dixon, Ill.

Dedication of a new church at Mauch Chunk, Pa.

Corner-stone of SS. Philip and James's Church, Phillipsburg, N. J., laid.

Corner-stone of Church of the Presentation, at Port Ewen, N. Y., laid.

3.—Dedication of a new church at Carbondale, Pa.

Death of Sister Mary Lina, at St. Ann's Academy, Philadelphia, Pa., aged 33.

- 6.—Dedication of the Church of Our Lady of the Assumption, Charlestown, Mass.
- 8.—Death of Sister Mary P. Power, Presentation Convent, San Francisco. Cal.
- q.—Dedication of St. Joseph's Church, at Ipswich, Mass.

Dedication of a new church at Schuylerville, N. Y.

Dedication of St. Joseph's Church, Campbelltown, N. Y.

Death of Rev. J. M. Brazill, Pittsburg, Pa., aged 30.

Dedication of a new church in Healdsburg, Cal.

Dedication of St. Joseph's Church, Utica, New York.

Dedication of St. Nicholas's Church, Egg Harbor, N. J.

- 10.—Death of Sister Herminia, at St. Theresa's Asylum, New Orleans, La., aged 45.
- 11.—Death of Sister Sebastian, at St. Joseph's Academy, Philadelphia, Pa., aged 29.
- 12.—Ordination at Leavenworth, Kansas, of Rev. P. J. Tuite.
- 13.—Opening of St. Mary's Church, Hunter, N. Y.
- 14.—Death of Rev. F. P. McGuin, Albany, N. Y., aged 40.
- 16.—Dedication of St. Joseph's Church, Detroit, Mich.

Dedication of a new church at Jacksonville, Fla.

Corner-stone of a new church at Newtown, Pa., laid.

- 19.—Corner-stone of the new cathedral of Savannah, Ga., laid.
- 20.—Dedication of a new church at Marathon, N. Y.
- 21.—Death of Rev. Father O'Connor, at Jacksonville, Ill., aged 35.
- 22.—Ordination at New Orleans, La., of Rev. P. Pensier.
- 23.—Corner-stone of a new church at Reisterstown, Md., laid.

Dedication of a new church at Mankato, Minn.

Corner-stone of St. Bridget's Church, Louisville, Ky., laid.

27.—Dedication of the Convent and Chapel of St. Joseph, Hartford, Conn.

Corner-stone of the new Cathedral, Hartford, Conn., laid.

Death at Rhein, Prussia, of Rev. Father Beck, late of Chicago, Ill., aged 30.

- Nov. 28.—Ordination at New Orleans, La., of Revs. J. G. J. Crowley and M. Blatterer.
  - 30.—Corner-stone of the Chapel of the Little Sisters of the Poor, St. Louis, Mo., laid. Rededication of St. Mary's Church, Dunkirk, N. Y.

Corner-stone of Chapel of Little Sisters of the Poor, St. Louis, Mo., laid.

Death of Rev. H. Mulholland, Lockport, N. Y.

Dedication of a new church at Hudson, N. Y.

Dedication of St. Thomas's Church, Southington, Conn.

Dedication of St. Agatha's Church, Vermilion, Minn.

#### DECEMBER.

DEC. 3.—Ordination at St. Louis, Mo., of Rev. H. J. Erley, S.J.
Ordination at New York of Revs. William Gillick and John Costigan.

Death of Rev. Caspar Metzler at Poughkeepsie, N. Y.

5.—Death of Rev. John Fagan, Stamford, Conn., aged 37.

Death of Sister Mary Euphrasia, Convent of Notre Dame, Philadelphia, Pa.

8.—Dedication of a new church at Glenloch, Pa.

Death at the Visitation Convent, Georgetown, D. C., of Sister Agnes.

9.—Dedication of St. Rose of Lima's Church, New York City.

Death in Paris of V. Rev. Father Le Vasseur, Superior-General of the Fathers of Mercy, formerly of New York City, aged 78.

10.--Ordination at Philadelphia of Rev. William McIlhenny.

Dedication of the Church of the Immaculate Conception at Atlanta, Ga.

11.—Death of Rev. Peter Deuterlinge, St. Louis, Mo., aged 80.

12.—Ordination at Woodstock, Md., of Revs. P. J. Neale, S.J.; M. J. Byrne, S.J.; A. J. Keating, S.J.; D. A. Kelly, S.J.; J. B. Nagle, S.J.; W. H. Carroll, S.J.; and Joseph M. Montenarelli, S.J.

14.—Dedication of St. Henry's Chapel, Cincinnati, Ohio.

Dedication of the Church of the Good Shepherd, Toledo, Ohio.

Dedication of the new Church of Notre Dame, Louisville, Ky.

16.—Death of Rev. Thomas Toumey, Steubenville, Ohio, aged 33.

18.—Dedication of St. Patrick's Church, Mount Morris, N. Y.

20.—Ordination at the Grand Seminary, Montreal, C. E., of Revs. R. P. Walshe, T. Sullivan, J. H. Duggan, and J. Gormley, for United States.

Ordination at St. Joseph's, Troy, N.Y., of Revs. John S. Cotton, W. J. Foy, J. J. McGiveney, M. Clune, James J. Chittick, John McNulty, Michael T. Madden, and Thomas Plunket.

Ordination at St. Michael's Seminary, Pittsburg, Pa., of Revs. J. Ward, P. Cassidy, and P. Brady.

Ordination at St. Mary's Seminary, Baltimore, Md., of Revs. Michael E. Stanton, Hugh Roe O'Donnell, Bernard O'Regan, Michael Ronan, Felix McGuckin.

Ordination at Brooklyn, N. Y., of Rev. Henry A. Callagher.

Death of Rt. Rev. H. Melcher, Bishop of Green Bay, Wis., aged 66.

21.—Dedication of St. Peter's Church, Le Roy, N. Y.

Death of Very Rev. Alexis Caron, V.G., Cleveland, Ohio, aged 72. Dedication of St. Agnes's Church, Soho, Pa.

22.—Ordination at Richmond, Va., of Rev. Benjamin Keiley.

25.—Death at Dubuque, Iowa, of Sister Mary Margaret. Death of Rev. Henry Ridder, Cincinnati, Ohio.

2(.-Dedication of a new church at Kaukauna, Wis.

Death of Rev. Michael L. Reynolds, New Philadelphia, Pa.

28.—Death of Rev. Pierce Maher, Norristown, Pa., aged 60.

Death of Rev. Mark F. Devlin, Pittsburg, Pa., aged 35.

so.—Death at Boston of Sister Mary Agatha, aged 57.

#### JANUARY, 1874.

- JAN. 7.—Death of Rev. P. Bradley, Buffalo, N. Y., aged 64.
  - Death of Rev. J. J. McGahan, Newark, N. J., aged 34.
  - Death at St. Vincent's Asylum, St. Louis, Mo., of Sister Mary Josephine.
  - 8.—Death of Rev. W. F. O'Brien, Middletown, Conn.
  - 11.—Dedication of the new Cathedral Chapel, Brooklyn, N. Y.
    - Dedication pro tem. of St. Agnes's Church, New York City.
    - Dedication of the Cathedral Chapel, Buffalo, N. Y.
    - Ordination at Buffalo of Rev. M. Daley.
  - 13.—Death at St. Bridget's Asylum, St. Louis, Mo., of Sister Mary Leoni.
  - 14.—Death of Brother Lewis Sullivan, O.S.F., at St. Francis's Monastery, Loretto, Pa., aged 60.
  - 15.—Corner-stone of convent of Sisters of St. Joseph, St. Augustine, Fla., laid.
  - 17.—Death of Rev. Joseph Salzmann, D.D., Milwaukee, Wis., aged 55. Ordination at Brooklyn, N. Y., of Rev. William J. Madden.
  - 25.—Dedication of the Church of St. Stanislaus, Buffalo, N. Y.
    - Death at the Academy of the Visitation, Frederick, Md., of Sister Mary Angela, aged 55.
  - 26.—Death at St. Mary's Asylum, New Orleans, La., of Sister Mary of St. John.
  - 27.—Ordination at Chicago, Ill., of Rev. M. Dorney.
  - 31.—Dedication of St. Ann's Church, near Baltimore, Md.

#### FEBRUARY.

- FEB. 1.—Death of Rev. John Kelly, Philadelphia, Pa., aged 54.
  - 3.—Death at the Convent of Mercy, Albion, N. Y., of Sister Mary Anselm, aged 21.
  - 8.—Death at Convent of the Visitation, Georgetown, D. C., of Sister Mary Raphael.
  - 10.—Death of Rev. Rudolph Kuenzer, Bridesburg, Pa., aged 46.
  - 11.—Death of Rev. Father Deuterlinge, St. Louis, Mo., aged 80 years.
  - 12.—Death of Sister Mary Augustine at the Visitation Convent, Mobile, Ala.
  - 15.—Dedication of a new church at Jeffersonville, Ind.
  - 22.—Death at Delaware, Ohio, of Rev. J. McPhillips.
  - 23.—Death at Providence Hospital, Washington, D. C., of Rev. Bernard Marx.
  - 26.—Death at St. Mary's Hospital, San Francisco, Cal., of Rev. James Pujol.
  - 28.—Ordination at Cincinnati, Ohio, of Revs. John J. Brinkers, Henry J. Paul, and Francis M. Quatmann.
    - Ordination at St. Michael's Monastery, West Hoboken, N. J., of Revs. Lawrence of Seven Dolors, Alexius of St. Joseph, and Bonaventure of the Annunciation.
    - Death at Orange, N. J., of Sister Mary Chrysostom, aged 30.
    - Ordination at the Seminary of Our Lady of Angels, Suspension Bridge, N. Y., of Revs. Miguel Lopez, C.M., and John Cooney, C.M.

#### MARCH.

- MAR. 1.—Dedication of St. Peter's Church, Credit River, Minn.
  - Death of Rev. W. McSweeney, Nacogdoches, Texas, aged 35.
  - 2.—Death of Rev. William J. Heaphy, New Orleans, La., aged 24.
  - 7.—Death of Rev. John Loughran, West Stockbridge, Mass., aged 34.
  - Donnelly, Francis McNamee, John Dillon, John Wagner, Eugene McElhone, James T. O'Reilly, Henry A. Fleming, Daniel D. Regan, Peter Aloysius Callaghan, and Francis Hannegan.

MAR. 15.—Death of Madame Mary Catharine Lancaster, at the Sacred Heart Convent, St. Louis, Mo., aged 34.

Death of Sister Mary Angela at St. Joseph's Orphan Asylum, Erie, Pa., aged 27. 19.—Dedication of St. Joseph's Church, Stephentown, N. Y.

Ordination at St. Joseph's Seminary, Troy, N. Y., of Revs. J. J. Reordan, P. J. Brady, and J. E. O'Sullivan.

Dedication of St. Joseph's Church, Osceola, Mich.

- 20.—Corner-stone of a new chapel at Cedar Grove, Ohio, laid.
- 21.—Death of Sister M. Camillus Hodnett at St. Mary's Convent, Pittsburg, Pa.
- 22.—Dedication of St. Joseph's Church, Tremont, N. Y. Dedication of St. Michael's Church, Troy, N. Y.
- 25.—Ordination at the Seminary of St. Francis, Milwaukee, Wis., of Revs. Francis Ehmclar, Joseph Huber, Eugene McDonald, Frederick Wm. Pape, and A. Mendl.
- 26.—Death at Spring Hill College, Mobile, Ala., of Rev. Frederick Larnaudie, S. J., aged 56.
- 28.—Ordination at New Orleans, La., of Revs. Leger J. Chabrien, Guillaume Violier, and Michael Blatterer.
  - Death at St. Michael's Hospital, Newark, N. J., of Sister Lucia, of the Order of the Poor of St. Francis.
- 29.—Death of Rev. Peter Spicher, S.J., Buffalo, N. Y., aged 63.

#### APRIL.

- APRIL 1.—Death in France of Rev. Father Sarry, of San Antonio, Texas.
  - 5.—Corner-stone of St. Peter's Church, St. Louis, Mo., laid.
  - 7.—Death at Mount Hope Retreat, near Baltimore, Md., of Sister Mary Ursula.
    Ordination at the Cathedral, Baltimore, of Rev. Peter van Daal.
    - Death of Rev. Patrick M. McCaffrey, Toledo, Ohio, aged 32 years.
  - q.—Dedication of a new church at Portsmouth, N. H.
  - 10.—Death at the Convent of the Visitation, Georgetown, D. C., of S. Mary Joseph.
  - 11.—Death at Mount Hope Retreat, Baltimore, of Sister Ramie, aged 49.
  - 12.—Corner-stone of the Church of SS. Peter and Paul, St. Louis, Mo., laid.
    Academy of St. Paul of the Cross, Jersey City, blessed.
  - 14.—Death of Rev. Theodore Schacht, Owenborough, Ky., aged 53.
  - 19.—Corner-stone of St. John's Convent, New Haven, Conn., laid. Dedication of St. Mary's Church, Lawrenceville, Pa.
  - 21.—Death of Rev. Thomas F. Fitzgerald, Dale City, Pa., aged 26.
  - 26.—Corner-stone of a new chapel for the Little Sisters of the Poor at Baltimore, Md., laid.

Dedication of a new church at Maraville, Conn.

Ordination at Seton Hall College, Orange, N. J., of Revs. William Callan, M. A. McManus, and Walter Flemming.

#### MAY.

MAY 2.—Corner-stone of Pio Nono College, Macon, Ga., laid.

- 5.—Death at the Convent of the Sacred Heart, Manhattanville, N. Y., of Mother Sarah Wall, aged 49.
- 9.—Death at St. Vincent's Orphan Asylum of Sister Mary Augustine, aged 42.

MAY 10.—Dedication of a new church at Eastport, Me.

Corner-stone of the Church of the Sacred Heart, Brooklyn, N. Y., laid.

13.—Death of Rev. James Smyth, Windsor Locks, Conn., aged 88.

Death at Letterkenny, Ireland, of Rev. Francis Martin, St. James's Church, New York City, aged 35.

14.—Corner-stone of St. Benedict's Church, Brooklyn, N. Y., laid.

17.—Corner-stone of a new orphan asylum at Pittsburg, Pa., laid.

Dedication of the Church of Our Lady of Perpetual Help, N. St. Louis, Mo. Dedication of St. Mary's Church, Stuyvesant Falls, N. Y.

24.—Dedication of the Church of the Sacred Heart, Canton, Md.

25.—Death of Rev. Charles S. M. Ferec, New Orleans, La., aged 35. Dedication of St. Joseph's Chapel, St. Louis, Mo. Dedication of St. Joseph's Church, Carlstadt, N. J.

26.—Death in Rome of Rev. M. Mahony, D.D., of New York, aged 25.

29.—Death of Rev. Hippolytus Dupontavice, Madison, Ind., aged 64.

30.—Ordination at Seton Hall, South Orange, N. J., of Revs. James J. Curran, Daniel F. McCarthy, John A. O'Grady, and Joseph M. Flynn.

Ordination at St. Patrick's College, Thurles, Ireland, of Revs. J. Fogarty and D. O'Slattery, Dubuque, Iowa; and J. O'Donnell, Hartford, Conn.

Ordination at St. Patrick's College, Carlow, Ireland, of Revs. John Head, St. Louis, Mo.; Patrick Smith, Dubuque, Iowa; Thomas Smith, Hartford, Conn.; and James Walpole, Buffalo, N. Y.

Ordination at Cleveland, Ohio, of Rev. F. C. Meternich.

Ordination at Columbus, Ohio, of Revs. Michael Meara and Henry Dues.

Ordination at Mount St. Mary's, Cincinnati, Ohio, of Rev. Messrs. Feldman and Bruge.

Ordination at Louisville, Ky., of Rev. Wm. F. Brownc.

Ordination in Basilica of St. John Lateran, Rome, for the American mission, of Revs. Frederick Brummer, John Loughran, John Schandell, Wm. McDonald, Michael J. Gleason, and T. F. Maher.

Ordination at the Provincial Seminary, Troy, N. Y., of Revs. John J. Corr, Daniel T. Cronin, Peter Farrell, John T. Fitzhamiss, John W. Morris, Wm. J. Ward, Martin J. Hughes, John F. Hyland, James A. Kelly, Francis D. McGuire, John B. Galvin, Mathew M. McDonald, Henry J. Madden, Thomas E. Power, James N. Supple, John T. A. McMahon, Wm. Morris, Daniel J. O'Sullivan, James J. Fitzgerald, and William Rossiter.

Death of Sister M. Agatha of the Good Shepherd, at St. Louis, Mo., aged 37.

31.—Corner-stone of a new chapel of Our Lady of Angels, Buffalo, N. Y., laid.

Corner-stone of a new Convent of the Good Shepherd, Cleveland, Ohio, laid.

Dedication of a new chapel at Morris, Ill.

Dedication of a new chapel at Notre Dame, Ind. Blessing of St. Francis Hospital, Trenton, N. J.

#### JUNE.

JUNE 4.—Corner-stone of a new church at Trumansburg, N. Y., laid.

Death at New Lebanon, N. Y., of Rev. John Lovejoy, of St. Stephen's, N. Y. Corner-stone of a new church at St. Peter's, Mo., laid.

JUNE 7.—Corner-stone of a new church in Hoboken, N. J., laid.

Corner-stone of the Church of the Immaculate Conception, Worcester, Mass., laid. Dedication of the Church of the Immaculate Conception, St. Louis, Mo.

Ordination at the Pro-Cathedral, Eric, Pa., of Revs. John Smith, Bernard Donohoe, and Edward Murphy.

JUNE 7.—Dedication of a new church at Milledgeville, Ga.

8.—Death of Rev. P. O. Wirtz, O.S.B., St. Paul, Minn., aged 43.

Death at Wheeling, West Va., of Sister Mary Agatha, aged 26.

12.—Dedication of the Church of the Sacred Heart, East Boston, Mass.

14.—Dedication of St. John's Church, Quincy, Mass.

Dedication of St. Alphonsus's Hall, Baltimore, Md.

Dedication of a new church at Waterville, Me.

Dedication of a new church at Graniteville, Cal.

Corner-stone of St. Martin's Church, Washington, D. C., laid.

Death of Mother Mary Austin Horan, at the Convent of Mercy, Houston Street. New York City, aged 54.

Corner-stone of a new church at Appleton, Wis., laid.

Dedication of St. Henry's Church, St. Louis, Mo.

Ordination at Monroe, Mich., of Rev. William Kilroy and Francis Tickey.

20.—Ordination at the College of the Sacred Heart, Woodstock, Md., of Rev. Messrs. Grinier, Daniel Haugh, Vincent Testa, Jeremiah O'Connor, Anthony Tardella, Aloysius Montenarelli, Joseph Gerlach, John Murphy, George Kenny, and Neil McKinnon, all of the Society of Jesus.

21.—Corner-stone of a new church at Dunbar, Pa., laid.

Corner-stone of St. Joseph's Church, Fond du Lac, Wis., laid.

Dedication of St. Patrick's Church, Cumminsville, Ohio.

Dedication of a new church at Dayville, Conn.

23.—Corner-stone of St. James's Fall Church, Va., laid.

24.—Dedication of St. John's Mortuary Chapel, St. Joseph, Mo.

26.—Death of Sister Mary Ignatius at the Convent of Notre Dame, South Boston Mass., aged 41.

27.—Ordination at St. Mary's Church, New Orleans, La., of Revs. John Baptist Andre and J. M. Geffroy.

Death of Rev. Henry Fitzsimmons, Wilkesbarre, Pa, aged 60.

28.—Dedication of St. Joseph's Church, North Oakland, Pa.

Corner-stone of St. Joachim's Church, Frankford, Pa., laid.

Corner-stone of a new church at Greensboro, N. C., laid.

29.—Corner-stone of St. Albert's Church, Berea, Ohio, laid.

30.—Ordination in St. Peter's Cathedral, Cincinnati, Ohio, of Revs. G. Fleisch and C. Seeberger, both of the Congregation of the Most Precious Blood.

Dedication of a new church at White Earth, Minn.

#### JULY.

July 4.—Death at Omaha, Neb., of Rt. Rev. James O'Gorman, D.D., Vicar Apostelic of Nebraska, aged 60.

Corner-stone of a new church at Rome, N. Y., laid.

5.—Dedication of St. Peter's Church, Allegheny City, Pa.

Corner-stone of a new church at Edina, Mo., laid.

6.—Death of Rev. Denis O'Keeffe, Baldwinsville, N. Y., aged 33.

Death of Very Rev. Louis Cartuyvels, at Chicago, Ill., aged 63.

Death at the Convent of the Good Shepherd, St. Louis, Mo., Sister M. Petronila Mahony, aged 29.

7.—Death in St. Agnes's Hospital, Baltimore, Md., of Right Rev. Dr. Whelan, Bishop of Wheeling, West Va., aged 65.

8.—Death at St. Joseph's Convent, Emmittsburg, Md., of Sister M. Sabina, aged 30.

20.—Dedication of St. Wenceslaus's Church, La Crosse, Wis.

- JULY 11.—Ordination in the Tyrol, Switzerland, of Rev. Charles Kemper, of the Diocese of Cincinnati, Ohio.
  - 12.—Dedication of a new church at Lancaster, Mass.

Dedication of the new Pro-Cathedral at Harrisburg, Pa.

Corner-stone of St. Joseph's Church, Buffalo, N. Y., laid.

- i3.—Death at sea, while crossing the Atlantic Ocean, of Sister Mary Aloysius, Mother-Superior of the Convent of Notre Dame, Boston Highlands, Mass., aged 51.
- x4.—Death of Rev. Peter Joseph Voissem, formerly of Paris, Wis., aged 40. Ordination at Manchester, N. H., of Rev. John Francis McKenna.
- x5.—Ordination at New Orleans, La., of Rev. Adolphe F. X. Chapuis.
- 17.—Ordination at Alleghany, Pa., of Rev. Wenceslaus Knockernick.
- x3.—Corner-stone of a new church at Mobile, Ala., laid.
- x9.--Dedication of St. Vincent de Paul's Church, South Eosten, Mass.

Corner-stone of the Church of the Immaculate Conception, East Hampton, Mass., laid.

Dedication of St. Joseph's Church, Sharpsburg, Pa.

Corner-stone of the Cathedral Church of the Holy Name, Chicago, Ill., laid.

Ordination at Buffalo, N. Y., of Rev. M. P. Connery.

Death of Sister Alphonsus, Mother-Superior of the Ursuline Convent, Toledo, Ohio, aged 42.

Corner-ctone of the Church of Our Lady of Mount Carmel, Dunmore, Pa., laid.

20.—Corner-stone of a new church, Suncook, N. H., laid.

Dedication of St. Patrick's Church, Lexington, Va.

- 21.—Death of Rev. Mathias Kreusch, near Minster, Ohio.
- 25.—Death at Carrollton, Pa., of Sister Cecilia Ackerman, O.S.B., aged 27.
- 26.—Opening of St. Coleman's Church, Rondout, N. Y.

Corner-stone of St. John's Church, Trenton, N. J., laid.

Dedication of a new church at Louisiana, Mo.

Dedication of the Church of the Presentation, West Walnut Hills, Cincinnati, Ohio.

Dedication of a new church at Pleasant Valley, Pa.

27.—Dedication of the Church of the Presentation, Avondale, Ohio.

Death at the Convent of St. Joseph, Bay St. Louis, La., of Sister St. Pierre.

Death at St. Bernard's Convent, Nashville, Tenn., of Sister Mary Patricia.

30.—Ordination at St. Vincent's Cathedral, Scranton, Pa., of Revs. John McGrath, P. T. Roache, John W. Dunne, J. J. Cummiskey, M. J. Bergrath, and G. L. Lafferty.

#### AUGUST.

Aug. 1.—Death of Rev. George A. Hamilton, Charlestown, Mass., aged 62.

Death of Rev. James J. Devine, Seneca, Ill., aged 32.

2.—Corner-stone of St. Peter's Church, Upper Sandusky, Ohio, laid.

Corner-stone of St. Theresa's Church, Brooklyn, N. Y., laid.

Corner-stone of a new church at Thorndike, Mass., laid.

Dedication of a new church at Rock Island, Ill.

Dedication of a new church at Jamestown, Pa.

- 6.—Ordination at St. Joseph's, Perry Co., Ohio, of Rev. Brothers Dominic Hoben, Albert Bokel, William Quinn, Clement Moneney, Vincent Metzker, and Austin Scallon, of the Order of St. Dominic.
- 7.—Catholic church at Sonora, Cal., destroyed by fire.
- 8.—Ordination at Notre Dame, Ind., of Revs. J. M. Hunt, C. Cheveraux, J. Clute, H. Kollop, and H. Derner.

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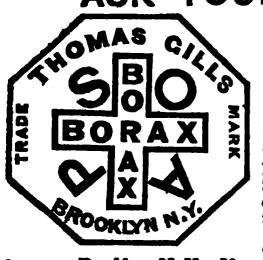
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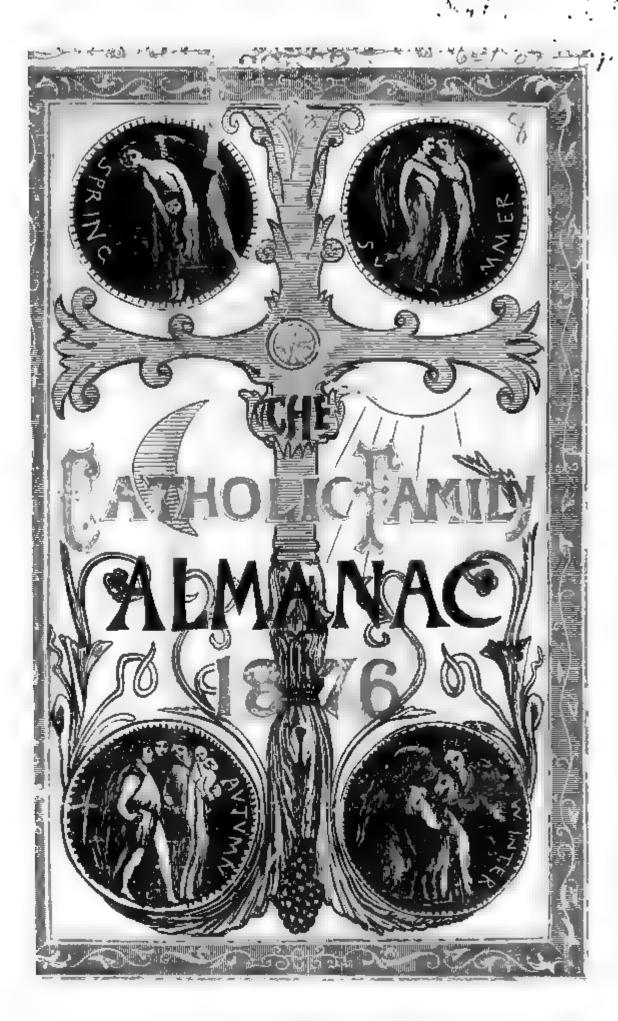


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#### Astronomical Calculations.

d copyrighted exclusively for this Almanac, for the year of our Lord 1876, by Berlin H. Wright, Penn Yan, Yates County, N. Y.

#### Eclipses.

e will be four eclipses this year, two of the Sun and two of the Moon. ial eclipse of the Moon March 10, visible throughout the United States.

æ.	Begins.	Middle.	Ends.	Place.	Legins.	Middle. Ends.
:on	o 37 mo. o 13 mo.	1 13 mo.	2 37 mo. 2 13 mo.	New York Chicago	o 25 mo.	H M. H.M. 1 25 mo. 2 25 mo. 0 31 mo. 1 31 mo. 0 20 mo. 1 20 mo.

Size of the eclipse = 3.58 digits.

mular eclipse of the Sun March 25, visible throughout the United States as a parslipse, being annular in the Northwestern region of British America. See table

Begins.	Ends.	Digits.	Place.	Begins.	Ends.	Digits.
H. M.  Me. 4 15 p.m  4 12 "  k 3 36 "  3 38 "  hia. 3 55 "  h 3 21 "  3 3 3 "  hia. 3 55 "  h 3 21 "  2 46 "	H. M. 4 45 p.m. 5 40 4 53 6 6 5 29 6 7 5 18 6 7 6 7 6 7 6 7 6 7 7 7 7 7 7 7 7 7 7 7	4.7 4.5 4.0 4.7 5.0 5.0 3.8 5.0 4.6 3.6 4.2 4.8	Charleston Washington Baltimore Raleigh Richmond Savannah Nashville. Frankfort New Orleans. Springfield, Ill. St. Louis Little Rock	H. M. 3 48 p m. 3 49 " 3 52 " 3 51 " 3 50 " 3 49 " 2 56 " 3 10 " 2 54 " 2 35 " 2 37 "	H. M. 4 48 p.m. 5 9 5 12 4 54 5 3 4 39 4 25 4 38 4 37 4 13 4 1	1.2 2.5 3.0 1.8 2.4 0.6 2.9 3.3 1.0 4.0 3.8 3.0

tal eclipse of the Moon September 3, invisible in North America. tal eclipse of the Sun September 17, invisible in America.

#### Chronological Cycles.

1 Letters	ВА	Julian Period 6589
le	9	Year of the World (Septuagint) . 7384-5th
cle, or Golden Number	15	Dionysian Period 205
oon's age, January 1)	4	Jewish Lunar Cycle 12

rear 1876 is Leap-Year, and until July 4 is the one-hundredth year of the indeof the United States.

Dominical Letter for any year is the letter which denotes the Sundays.

Solar Cycle embraces a period of twenty-eight years.

Roman Indiction is a cycle embracing a period of fifteen years.

whole number of lunar months embraces a period of nineteen years.

the date of the year can be divided by four without leaving a remainder, it is, centennial years excepted, which must be divisible by four hundred without a

Epact denotes the age of the moon on the 1st day of January.

#### Morning Stars.

Venus, after July 14.
Mars, after August 12.
Jupiter, until Feb. 13, and after Dec. 4.
Saturn, from February 17 to May 28.

#### Evening Stars.

Venus, until July 14.

Mars, until August 12.

Jupiter, from February 13 to December 4.

Saturn, until Feb. 17, and after May 18.

#### Planels Brightest.

Mercury, January 25, May 13, and September 15, setting then soon after the Sun; also, March 13, July 11, and October 31, rising then just before the Sun. Venus, June 7 and August 20. Mars, not this year. Jupiter, May 17. Saturn, August 27

#### The Four Seatons

D. N M.	D.	H.	м.
Winter begins, 1875, December 22, o 8 mo., and lasts	89	0	54
Spring " 1876, March 20, 1 2 mo., "	92	20	2Î
Summer * .876, June 20, 9 23 ev., 4	93	14	10
Autumn. " 1876, September 22, 11 33 mo., "	89	18	73
Winter, " 1876, December 21, 5 45 mo. Tropical year 3	165	5	38

#### THE DOMINICAL LETTER.

BY BERLIN II. WRIGHT, PENN YAN, N. Y.

#### TO FIND THE DOMINICAL LETTER FOR ANY YEAR, A.D., NEW STYLE.

RULE.—Divide the entire centuries by 4, take twice the remainder from 6; aid the result, with one-fourth of the years less than a century, to those years; divide the sum by 7, and subtract the remainder from 7, and the result is the number of the letter, A being indicated by x, B by 2, etc.

Thus, for 1875, C will be found the Dominical Letter as follows:

18 : 4 gives a remainder. 6-2+2=3, and 2+3 of 73=30, and add 75=95. Divide by 7, and we have 13, with 4 remainder. From 7 take 4-3, the third letter of the alphabet, C.

Note. In leap-years the letter thus found stands for the remainder of the year after February 29, and the next letter in order stands for January and February. Every year which may be divided by four, without a remainder, is a leap-year, except three of each four centennial years are common ones, unless they are divisible by four kundred without a remainder.

## TO FIND THE SUNDAYS IN ANY YEAR, THE DOMINICAL LETTER BEING KNOWN

RULE.—Subtract the number opposite the letter for the year in Table 1, from the numbers opposite the months in Table 11,

Thus, for December, 1875 the letter being C and its number 6, the Sundays are the 5th, 12th, 19th, and 26th July 4 is Sunday.

#### Table I Table II.

<del></del>			_			, an iii	
A : 1 : 1 : 3 : 1 : 5 : 6 : 7 : 1	Jan, Feb. March, April May, Junc. July Aug, Sept Oct. Nov. Dec.	266 38 5 37 4 26 4	9 13 10 15 12 10 14 11	16 20 17 22 19 17 21 18 16 20 18	23 27 27 24 20 20 20 20 20 20 20 20 44 20 20 47 47 47	5.4.4.1.6.33.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.	日本なるなるちのないないには

## DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany [anuary 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of 1r Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Pay.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christice not days of Obligation in the Dioceses of St. Louis, Alton, Chicago, Dubuque, Green ay, La Crosse, Milwaukee, Nashville, Santa Fé, St. Joseph, St. Paul; V. A of Arizona, colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Iobile, Natchez, Natchitoches, San Antonio, and Prownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) sobliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from ervile work.

## FASTING DAYS OF OBLIGATION.

ALL the week-day of Lent; the Fridays in Advent; the Ember Days for the four easons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for he Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; und, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a least-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is never a fast-day.

[NOTE.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are not fasting days of obligation.]

## ABSTINENCE DAYS.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

## CHURCH PAYS AND CYCLES OF TIME.

Septuagesima	Sunday	Feb. 13	Easter Sunday	April 16
oetagesima	••	" 20	Low "	" 23
<b>Vuinquagesim</b>	a ''	" 27	Rogation"	May 21
Ash Wednesda	ıy	March 1	Ascension Day	" 25
Quadragesima	Sunday	· 5	Whitsunday	June 4
Mid-Lent	• • • • • • • • • • • • • • • • • • • •	" 26	Trinity Sunday	" "
1.5 pm	•••	April o	Corpus Christi	15
Good Friday	• • • • • • • • • • • • • • • • • • • •	" 14	First Sunday in Advent	Dec. 3

## RATES OF POSTAGE.

THE following are the new revised United States postal rates: Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. Registering letters, 8 cents additional. Drop or local letters, 2 cents each half-ounce, prepaid. Stamped Postal Cards, furnished only by Government, 1 cent each; sent to England, Germany, Switzerland, and Newfoundland, if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. Circulars, unsealed, with no writing, 1 cent for every 2 ounces to one address.

Foreign Postage.—The following are the rates of postage on letters to foreign countries for each half-ounce: To England, Ireland, and Scotland, 6 cents.

#### POSTAGE RATES UNDER GENERAL UNION TREATY.

On and after July 1, 1875, uniform rates of postage will be levied and collected in the United States on correspondence to and from the whole extent of the General Postal Union, formed by the Treaty of Berne, embracing within its limits the following countries, viz.: Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain (including the Island of Malta), Greece, Italy, Luxemburg, Norway, The Netherlands, Portugal (including the Island of Madeira and the Azores), Roumania, Russia (including the Grand Duchy of Finland), Servia, Sweden, Switzerland, and Turkey. These rates are as follows, viz.: (a) For prepaid letters, 5 cents per fifteen grammes (½ ounce). (b) For unpaid letters received, 10 cents per fifteen grammes (1/2 ounce). (d) For newspapers, if not over four ounces in weight, 2 cents each. For postal cards, 2 cents each. (e) For books, other printed matter, patterns of merchandise, legal and commercial documents, pamphlets, music, visiting cards, photographs, catalogues, prospectuses, announcements, and notices of various kinds, whether printed, engraved, or lithographed, 2 cents per each weight of two ounces or fraction of two ounces. (f) For the registration fee on all correspondence, to cents. The same rates of Union postage will be levied and collected in the United States on correspondence to and from France on and after January 1, 1876. In the meantime the postage rates as fixed by the existing postal convention with France will be collected on the correspondence exchanged with France.

The prepayment of letters is optional, but unpaid letters will be charged in the country of destination with double the rate levied on prepaid letters. The prepayment of postal cards, registered articles, newspapers, and other printed papers is compulsory.

To Canada and the British North American States the postage is 3 cents, or 6 cents if unpaid; to Newfoundland, 6 cents. To the following postage must be prepaid: To Cuba, Aspinwall, Panama, Mexico, 10 cents; to British West Indies, 18 cents; to Bermuda, 10 cents; to Brazil, 23d of each month, 15 cents; to New Granada, 18 cents; to Peru, Ecuador, Bolivia, and Chili, 22 cents; to Sandwich Islands, 6 cents. By San Francisco, semi-monthly, to Japan, China, Singapore, 10 cents. To East Indies, 10 cents.

Newspapers to any part of the United States, to regular subscribers, if published weekly or office of a cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

Papers to Great Britain, 2 cents each 4 ounces or fraction. Book packets, 6 cents each 4 ounces, prepaid in U. S. stamps. To Cuba, 2 cents.

Postage on Periodicals.—To New Granada, excepting Aspinwail and Panama, to cents for every 4 ounces or fraction thereof; Venezuela, by American packet, 2 cents for every 2 ounces or fraction thereof; Brazil, by American packet, 2 cents for every 2 ounces or fraction thereof, and 1 cent for each additional ounce; Chili, 10 cents for every 4 ounces; Argentine Republic, 3 cents for 4 ounces; Peru, 10 cents for 4 ounces; Cuba, 2 cents for 2 ounces.

Miscellaneous Mailable Matter, I cent for each ounce; prepaid in full, or not forwarded. Limited to 4 pounds, and so wrapped that the contents may be readily examined without mutilating wrapper, and containing no writing other than address of destination, a note enclosed subjecting the whole to letter postage. This class of mailable matter includes, among other things, transient periodicals, circulars, cards, bulbs, books, proofs, and manuscripts for books, but not for periodicals.

Money, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than \$20, 10 cents; \$20 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.

The above is the law at this writing, October 1, 1875.

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	-	

#### Translated from La Gerarchia Cattolica.

## LIST OF ROMAN PONTIFFS,

# With Birthplace, Dates of Accession and Death, and Length of Pontificate, as in the Basilica of St. Paul, Rome.

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
1. St. Feter, native of Bethsaida in Galilee, Prince of the Apostles, who received from our Lord and Saviour Jesus	1	A.D.	<b>Y.</b>	М.	
Christ the Supreme Pontificate, to be transmitted to his successors; and, having resided for a time at Antioch, established his See at Rome, where he suffered martyr-			 		
dom on the 29th of June, 67,	'		25	2	
2. St. Linus, Volterra, Mart,	67	78	II	3	
3. St. Cletus, Rome, Mart.,	<b>78</b>	90	12	Ĭ	
4. St. Clement I., Rome, Mart.,	. 90	100	IO	2	
5. St. Anacletus, Greece, Mart.,	100	112	: 12	IO	
b. St. Evaristus, Syria, Mart.,	112	121	9	7	
7. St. Alexander I., Rome, Mart.,	121	132	10	7	
B. St. Sixtus I., Rome, Mart.,	T32	142	9	3	
g. St. Telesphorus, Greece, Mart.,	142	154	: II	3	
o. St. Hyginus. Greece, Mart.,	154	158	. 8	3	
1. St. Pius I., Aquileia, Mart.,	158 '	167		3	
2. St. Anicetus, Syria, Mart,	167	175	. 8	4	
3. St. Soter, Naples, Mart.,	175	-0-	. <b>7</b>	3	
4. St. Eleutherius, Epirus, Mart.,	182	193	11	4	
5. St. Victor I., Africa, Mart	193	203	10	2 2	
6. St. Zephyrinus, Rome, Mart.,	203	220	17	_	
8. St. Urban I., Rome, Mart.,	221	227	5 6	2	
9. St. Pontian, Rome, Mart.,	227	233		7 2	
o. St. Anterus, Greece, Mart.,	233	238	5 ! 1	1	
1. St. Fabian, Rome, Mart.,	238	<b>2</b> 39	13	1	
2. St. Cornelius, Rome, Mart.,	240	253 255	1 23	IO	
3. St. Lucius I. Rome, Mart.,	254	255 257	· •	4	
4. St. Stephen I., Rome, Mart,	255 ; 257 ·	257 260	3	3	
5. St. Sixtus II., Greece, Mart.,	260 ,	261	, 0	II :	
6. St Dionysius, Turin,	261	272	11	3	
7. St. Felix I., Rome, Mart.,	272	275	2	5	
8. St. Eutychian, Tuscany, Mart.,	275 ;	283	8	10	
9. St. Caius, Dalmatia, Mart.,	-0- i	296	12	4	
o. St. Marcellinus, Rome, Mart.,	296	304	7	11	
1. St. Marcellus I., Rome, Mart.,	304	309	4	I	
2. St. Eusebius, Calabria,	309	311	2	I	
3. St. Melchiades, Africa,	311	314	3	7	
4. St. Sylvester I., Rome,	314	337	23	10	
5. St. Marcus, Rome,	337	340	2	8	
6. St. Julius I., Rome,	341	352	II	2	
7. St. Liberius, Rome,	352	363	10	7	
8. St. Felix II., Rome,	. <b>' 3</b> 63	365	1	3	
9. St. Damasus, Spain.	366	384	18	2	
o. St. Siricius, Rome,	.' 384 <sub> </sub>	398	13	I	
r. St. Anastasius I., Rome,	399	402	: 2	10	
2. St. Innocent I., Albano,	402	417	15	2	
3. St. Zozimus, Greece,		418	I	9	
4. St. Boniface I, Rome,	418		ı <b>4</b>	9	
	422	432	Ω	10	
5. St. Celestine I., Rome,	423 432	440	8	I	

449555555555666	St. Leo I (the Great), To St. Hilary, Sardinia, St. Simplicius, Tivoli, St. Falix III, Rome, St. Gelasius I, Africa, St. Anastastus II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone, Leolius Bana.	LISCR.					:	; ;	Date of Accession.  A.D. 440 461 468 483 499	Date of Death.  A.D. 461 468 483 492 496	Pont  y. 21 6 15	6t. 3 0	
449555555555666	St. Hilary, Sardinia, , St. Simplicius, Tivoli, St. Falix III, Rome, St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosinone, St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, irt.,			•	•		•	440 461 468 483	461 468 483 493	91 6 15	3 0	13 10 6
449555555555666	St. Hilary, Sardinia, , St. Simplicius, Tivoli, St. Falix III, Rome, St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosinone, St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, irt.,			•	•	:	1	440 461 468 483	461 468 483 493	91 6 15	3 0	13 10 6
449555555555666	St. Hilary, Sardinia, , St. Simplicius, Tivoli, St. Falix III, Rome, St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosinone, St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, irt.,				•		1	461 468 483	468 483 492	15	3	6
49 55 55 55 55 55 55 55 65 65 65	St. Simplicius, Tivoli, St. Falix III, Rome, St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormudas, Frosinone, St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	irt.			:	•		•	468 483	483 492	8	ĮĮ.	6
9-53-53-55-55-55-56-64-64-	St. Felix III, Rome, St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosipone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosipone,	i, irt.,			•	•		٠	483	492	8		18
51-53-55-55-55-56-64-64-	St. Gelasius I, Africa, St. Anastasius II, Rome, St. Symmachus, Rome, St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, irt.,							409				
5.53 55 55 55 55 55 65 65 65	St. Anastustus II., Rome, St. Symmachus, Rome, St. Hormudas, Frosinone St. John I., Tuscany, Ma St. Felix IV., Henevento, Boniface II., Rome, John II., Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, irt.,							47*	496	4	8	18
54- 55- 55- 57- 58- 59- 64- 64-	St. Hormisdas, Frosinone St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	i, urt., '*.							496	498	1	10	24
55 57 55 54 66 64 64	St. John I., Tuscany, Ma St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	urt.,							498	514	15	7	27
55. 57. 58. 59. 61. 68.	St. Felix IV, Henevento, Boniface II., Rome, John II, Rome, St. Agapitus, Rome, St. Silverius, Frosinone,	14.	:	٠				+	514	523	9	O	11
57: 58: 90: 61: 68:	Boniface II., Rome, John II., Rome, St. Agapitus, Rome, St. Silverius, Frosinone,		٠						523	526	2	9	5
58.50.61.61	John II., Rome, St. Agapitus, Rome, St. Silverius, Frosinone,								526	530	- 4	2	13
50. 61, 64,	St. Agapitus, Rome, St. Silverius, Frosinone,								530	532	2	0	26
60. 61,	St. Silverius, Frosinone,		*						532	<b>5</b> 35	2	- 4	25
61, 60.	St. Silverius, Prosinone, .	200		•	*		-	4	535	536	•	10	19
6e.		man	6.4	•	•			*	530	\$38	<u> </u>	0	12
2.	Vigilius, Rome,		•					4	538	355	10	0	-0
	Pelagius I., Rome,		-	-	+				555	\$60	. 4	TO	18
03.	John III , Rome, Benedict I., Rome,		+	•	•	-	-	4	560	573	12	11	26 28
24.	Beleggict I., Kome, .	-	-	•	+	*	•		574	578	4	1	
33.	Pelagius II , Rome,	, D.					-		578	590	11	6	10
4	St. Gregory I, (the Great,	), 100	ım€,			*		*	590	604 606	13		10
4	Sabinianus, Volterra, Boniface III , Rome,	4	4	-	•		-	+	604 607	607	1	8	9
7.	St Boniface IV , Marso,			-	•			*	608	615	. 6	ğ	22
2	St Adeodatus I, Rome,		•	+		•		•	615	619	-	0	20
70.	Bonsface V., Naples,	*	•			•	+		610	625	. 3	To.	~
72	Honorius I., Capua,		*	+	*	*	-	•	625	638	13	11	17
72.	Severinus, Rome,		1	-	•		•		640	640	-	3	4
73.	John IV., Dalmatia,	*	1	•		+			640	649	Ĭ	9	ığ.
75.	Theodorus I., Greece,	:			٠.		-		643	649	: 6	5	19
70.	St. Martin I., Todi, Mart			*			Ţ	Ţ.	649	655	ő	2	11
77.	St. Eugenius I., Rome,		-		•	- 1	Ĭ	-	655	656	1	7	14
74.	St. Vitalian, Segni, .	•	-	•		•		- 0	657	672	14	ź	20
70.	Adeodatus II , Rome,							Ċ	673	676	4	2	5
8o.	Domnus f., Kome.		Ĭ.			•		·	676	678	, I	2	20
81,	St. Agatho, Greece, . St. Leo II., Sicily, .			,			,		678	052	3	6	14
Bo.	St. Leo II., Sicily				_	_			682	683	ő	10	18
84.	St. Benedict II . Rome.		,	,	4				ĆB₄.	685	0	10	12
84.	John V , Antioch, .	4							685	686	I	0	11
85.	Conon, Thracia,								686	687	0	LI	0
86.	St Sergius I., Siculiana,		-			-			687	701	13	8	22
87.	John VI., Greece, .								701	795	3	2	12
88.	John VII., Greece, .					-			705	707	2	7	17
89.	Sisinnus Syria, ,	,							708	708	0	Ó	20
90.	Constantine, Syria, .								708	715	7	0	15
91,	St. Gregory II., Rome,	,	4						715	731	15	8	23
QSI.	St. Gregory III., Syria,	+				-	-		73°	741	10	8	20
	St. Zacharias, Greece,		4						741	152	10	3	14
94-	Stephen It, Rome, .			-				.1	752	752	0	0	- 3
95.	Stephen III Rome,		•						752	757	5	0	29
96.	St. Paul I , Rome, .		4						757 768	767	10	1.	0
97.	Stephen IV., Syracuse,	-	•		4		4		768	77*	3	5	27
98.	Adrian I Rome, .					-			771	795	#3	10	17
99-	St. Leo III , Rome, .			-					795	816	30	5	16
100,	Stephen V., Kome, .		•					4	816	817	0	7	0
201.	St. Paschal I Rome,		4					4	817	894	7	9	17
204.	Eugenius II., Rome,	-	•	-				4	824	827	, 3	6	0
	Valentine, Rome,		4	•	•	,	*	٠.	827	B27	, 0	ı	10
204.	Gregory IV Rome, .		-		•		+	- 4	827	844	16	٥	0
205.	Sergius II , Rome, .		4	*	•			١,	844	847	2	11	26
100.	St. Leo IV., Rome,	*		-			-	-	847	855	' 8	ě	- 6
307.	Benedict III., Rome,					4	4		855	858	2		10
106.	St. Nicholas I. (the Great	J, K	oute,		4	•	•		858	867	i 9	6	20
200	Astrian H., Rome, .		•	•		*	•	*	867	872	4	10	16

NAME.							Date of Accession.	Date of Death.		of	
						:	A.D.	A.D.	Y.	м.	D
34. Sixtus V., Ancona,		•	•		•	•	1585	1590	5	4	3
35. Urban VII, Rome, .		•	•	•			1590	1590	Ö	Ö	13
36. Gregory XIV., Cremona,			•		•		1590	1591	O	10	IC
37. Innocent IX, Bologna, .	•			•	•		1591	1591	0	2	C
38. Clement VIII., Florence,	•	•	•	•	•		1592	1605	13	1	3
39. Leo XI, Florence,	•	•	•	•	•		1605	1605	ő	0	27
40. Paul V., Rome,	•	•	•	•	•		1605	1621	15	8	I
41. Gregory XV., Bologna,		•	•	•	•	•	1621	1623	2	5	C
42. Urban VIII., Florence, .	•	•	•	•	•	•	1623	1644	20	11	21
43. Innocent X., Rome,	•	•	•	•	•		1644	1655	10	3	23
44. Alexander VII. Siena, .	•	•	•	•	•		1655	1667	12	Ĭ	15
Clement IX., Pistoia, .	•	•	•		•	•	1667	166g	2	5	19
46. Clement X, Rome,	•	•	•	•	•		1670	1676	6	2	2
17. Innocent XI, Como,	•	•		•	•	•	1676	16 <b>8</b> 9	12	10	22
48. Alexander VIII, Venice,	•	•	•	•	•	•	1689	1691	I	3	27
19 Innocent XII., Naples, .	•		•	•	•		1691	1700	9	2	1
50 Clement XI, Urbino, .	•	•	•		•	•	1700	1721	20	3	2
Innocent XIII., Rome, .	•	•	•	•	•	•	1721	1724	2		25
52. Benedict XIII., Rome,	•	•	•	•	•	•	1724	1730	5	9 8	2
53. Clement XII, Florence, .	•	•	•	•	•	•	1730	1740	9	6	2
54. Benedict XIV, Bologna,	•	•	•	•	•	•	1740	1758	17	8	1
55. Clement XIII., Venice, .	<u>:</u> _		•	•	•		1758	1769 .	10	6	27
56. Clement XIV., S. Angelo in	Va	do,	•	•	•	•1	1769	1774	5	4	3
57. Pius VI., Cesena,		•		•	•	• }	1775	1799	28	8	14
58. Pius VII., Cesena,	•	•	•	•	•	•	1800	1823	23	5	Č
58. Pius VII., Cesena,	•	•	•	•	•	٠,	1823	182g	5	4	13
60. Pius VIII, Cingoli,	•	•	•	•	•	•	1829	1830	ī	8	7
60. Pius VIII, Cingoli, Gregory XVI., Belluno, .	•	•	•		•	•	1831	1846 .	15	3	29
62. Pius IX., Sinigaglia, gloriosa	men	te re	gnant	e,	•	.!	1846	••••	_		•

#### EXPLANATION OF THE ABOVE LIST.

This list of the Popes is taken from the series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Ostian Way, near Rome.

This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A.D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors. This, however, seems to have been omitted in some instances, possibly on account of the troublous times; for we find that the series has been continued by medallions of two or three Popes evidently executed by the same artist. The most considerable interruption of such a character was in the fourteenth and fifteenth centuries, when seven medallions seem to have been painted during the reign of Martin V.

This is the largest and most interesting series of historical portraits in existence. Artists are able to read, as it were, and recognize the work of a painter as easily and as surely as ordinary mortals read and recognize the varying handwriting of individuals. Even in the case of the earlier Popes before St. Sylvester, they see evidences that the artist was in possession of such knowledge as enabled him to give to each face the marked individuality of a portrait. For the subsequent Popes down to the present time there is no difficulty. However imperfect the workmanship, even in the mediaval centuries, and although the fading colors may have been retouched by equally unskilful hands, it is always evident that the painter originally presented the features of a real face—not an ideal or fancy sketch.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits

unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX. has caused the portraits to be reproduced in imperishable mosiacs, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago.

From the copperplates other copies have been made in copperplate, steel, lithograph, and photograph, of various sizes, and may be easily obtained.

Under each medallion in the Church was an inscription giving the name of the Pontiff, and the length of his pontificate. Ordinarily, in the case of contemporary Popes, this is testimony of the highest character. Where, as in the case of the earlier Popes, the inscription could only give the judgment of the painter as to dates long past, it obviously cannot claim the same high value. It might be, and in some cases has been, held to be uncertain, and in others erroneous. Some Popes, also, have been inserted in this list, doubtless in deference to the claims urged at the time by their adherents, and perhaps for sake of peace. A more critical and impartial spirit has doubted or denied their right to such honor, and classed them as Antipopes.

In these two points we find the explanation of the differences between this list of Popes and those found elsewhere.

We give the list as published in the Gerarchia Cattolica, Rome, 1875, with a few corrections, which were evidently typographical errors.

## PRIGIN OF THE YATICAN PRESS, AND ITS FIRST SUPERIN-

THE origin of the celebrated Vatican Press, whence have issued so many illustrious works, dates from the pontificate of Pope Sixtus V. (1585-90), that marvel among popes of grandness in conception, activity in execution, and the patron of art, science, and letters.

This Pope, desiring to counteract the baneful influence of Protestant and other heretical books, determined to have erected under his own eye, and under the patronage of the blessed saints Peter and Paul, a master printing establishment for the dissemination of truth. He accordingly had erected a press in the Vatican palace that surpassed all others then existing. Dominic Basa, a famous printer of Venice, was entrusted with all the mechanical details. It cost 40,000 scudi; it had fonts of Latin, Greek, Hebrew, Arabic, and Servian type, while the excellent and beautiful paper used added to the renown of the works printed. All this was carried out at the Pope's own expense. In accordance with Sixtus' design the Holy Scriptures, some of the holy fathers, the councils, doctors, scholastics, were printed at the Vatican. The Augustinian Hermit Father Angelo Rocca was appointed by Pope Sixtus as superintendent of all the details of the office and chief reviewer of the works issued. He held this position ten years. In his works (Rocca, Opera Omnia, Romæ, 1719, 2 fol.) he has left copious and accurate account of the magnitude of his labors and the interest the Pope showed in carrying out his plans. Rocca says (vol. ii. p. 354) that one day the Pope commissioned him with a weighty task, viz., the printing in the most perfect manner, and in accordance with the decrees of the recent Council of Trent, of the Sacred Scriptures. This was the famous Vulgate edition. Father Toledo, S. J., was his co-laborer and counsellor in editing it, while the most learned scholars were industriously engaged in collating the various readings of the ancient copies of the same, and reviewing and correcting the sheets as printed. Father Rocca describes in his Chronohistoria how exacting his hors were, and how twice he lay at the point of death; "but," as he quaintly adds, "God spared me, whereupon I brought the work [i.e., his archæological treatises] to an end."



MOON'S PHASES.	305	TON N.	YORK, WA	ви'т'ж. сі	RARL'N C	HICAGO.
First Quarter Full Moon Last Quarter New Moon	11 1 30	MO. 10 9	8 mo 10 17 mo, 1 13 mo, 3	M, H, 16 mo, 10 15 mo, 1 41 mo 3 34 mo, 8	4 mo. 9	34 mo. 33 mo. 39 mo.
CALENDAR FOR HOSTON, New England, New York State, Michigan, Wisconsin, lowa, and Oregon,	Philadelphi necticut.N	City; W a,Con- ersey.	CALENDAR VASHINGTO Tyland, Vi Kentucky Bourt, and fornia.	M; MA- C. Irginia, C , M s- s I Cali- b	earolina, T ea, Georgi	r Nos. Penner- ia, Ala- issippi,
	SUN SUN Rises Sets.		SUN   SUN Lises Sets.		ines Sets,	Moox Sets.
H. M. H. M. H. M.  1 Sa. 7 30 4 38 9 37  2 Sa. 7 30 4 39 10 43  3 M. 7 30 4 40 21 50  4 Tu 7 30 4 41 100711,  5 W. 7 30 4 42 0 57  6 Th 7 30 4 43 2 11  7 Fr 7 30 4 44 3 30  8 Sa. 7 30 4 45 4 46  9 Sa. 7 30 4 46 0 5  10 M. 7 29 4 47 7 14  11 Tu 7 29 4 47 7 14  11 Tu 7 29 4 47 7 15  12 W. 7 29 4 40 0 5  13 Th 7 28 4 50 7 57  14 Fr 7 28 4 51 9 8  15 Sa. 7 27 4 53 10 16  16 Sa. 7 27 4 53 10 16  16 Sa. 7 27 4 53 10 16  16 Sa. 7 27 4 53 10 16  16 Sa. 7 27 4 58 1 21  17 M. 7 26 4 56 0 26  10 W. 7 25 4 58 1 22  20 Th 7 24 4 59 2 36  21 Fr 7 23 5 0 3 38  22 Sa. 7 22 5 1 4 44  23 Sa. 7 22 5 1 4 44  24 M. 7 21 5 4 6 29  25 Tu 7 20 5 5 7 8  26 W. 7 20 5 5 7 8  26 W. 7 20 5 5 7 8  27 Th 7 19 5 7 6 22  28 Fr 7 18 5 9 7 30  29 Sa. 7 17 5 10 8 35  30 Sa. 7 17 5 10 8 35  30 Sa. 7 17 5 10 8 35  31 M. 7 15 5 13 10 50	7 24 4 45 7 24 4 46 7 24 4 46 7 24 4 48 7 24 4 48 7 24 4 51 7 24 4 51 7 24 4 51 7 24 4 51 7 24 4 55 7 22 4 55 7 22 4 55 7 22 4 56 7 22 4 55 7 22 5 5 5 8 7 22 5 5 5 8 7 21 5 5 15 7 15 5 15 7 15 5 15 7 12 5 15 7 12 5 17 7 12 5 17 7 12 5 17 7 12 5 17 7 12 7 12 5 17	9 39 7 10 43 7 10 43 7 10 43 7 7 7 7 7 7 7 13 64 7 7 10 16 7 10 16 7 10 16 7 1 26 7 3 3 7 7 5 3 4 2 7 7 5 3 4 2 7 7 5 3 4 7 7 6 22 7	19 4 52 19 4 53 19 4 54 19 4 56 19 4 57 19 4 58 4 50 18 5 5 1 18 5 5 1 17 5 5 3 17 5 5 5 16 5 7 18 5 19 18 5 1	H. M. H. 9 41 7 10 44 7 11 49 7 10 44 7 7 11 49 7 7 11 49 7 7 15 65 7 7 15 66 7 7 15 6 6 7 7 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22 5 7 1 22	4 5 4 5 6 7 4 5 8 4 5 10 1 4 5 11 4 5 11 4 5 11 4 5 11 4 5 11 5 10 10 10 10 10 10 10 10 10 10 10 10 10	H 34, 9 47 10 46 11 46 1100 11. 46 11 46 11 46 11 46 11 46 11 47 11 11 11 11 11 11 11 11 11 11 11 11 11

Day of Month.	Day of Week.	CALENDAR.
1	Saturday	CIRCUMCISION OF OUR LORD. Holyday of Obligation. Epist. Tit. ii. 11-15; Gosp. Luke 1i. 21.
2	SUNDAY	Octave of St. Stephen. Less. Acts vi. 8-10 and vii. 54-59; Gosp. Matt. xxiii. 34-39.
3	Monday	Octave of St. John, Apostle and Evangelist. Archbishop Hughes, N.Y., died, 1864.
4	Tuesday	Octave of Holy Innocents. Mother Seton died, 1840.
5	Wednesday	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. Bishop Neuman, Phila., died, 1860.
б	Thursday	EPIPHANY OF OUR LORD. Holyday of Obligation. Less. Is. 1x. 1-6; Gosp. Matt. ii. 1-12.
7	Friday	Of the Octave.
8	Saturday	Of the Octave.
	SUNDAY	Sunday within the Octave of the Epiphany. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52. Cons. Bp. Tochbe, Covington, 1870.
10	Monday	Of the Octave.
	<sub>,</sub> Tuesday	Of the Octave. St. Hyginus, Pope and Martyr.
	Wednesday	Of the Octave.
	Thursday	Octave of the Epiphany.
14	Friday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St Felix, Martyr. Cons. Bp. St. Palais, Vincennes, 1849. Bp. McGill, Richmond, died, 1872
15	Saturday	St. Paul, First Hermit, Confessor. St. Maur, Abbot.
16	SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-12.
17	Monday	St. Anthony, Abbot.
18	Tuesday	St. Peter's Chair at Rome.
19	Wednesday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs.  Bp. Baraga died, 1868.
20	Thursday ·	SS. Fabian and Sebastian, Martyrs.
	Friday	St. Agnes, Virgin and Martyr.
	Saturday	SS. Vincent and Anastasius, Martyrs.
<b>23</b> ]	SUNDAY	THIRD SUNDAY AFTER EPIPHANY. Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. Less. Prov. viii. 22-35; Gosp. Matt. i. 18-21; Last Gosp. Matt. viii. 1-13. Cons. Bp Baltes, Alton, 1870.
24	Monday	St. Timothy, Martyr.
25	Tuesday	Conversion of St. Paul.
	Wednesday	St. Polycarp, Bishop and Martyr.
27	Thursday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
	Friday	St. Raymond of Pennafort, Confessor. St. Agnes, secundo.
	Saturday	St. Francis of Sales, Bishop and Confessor. Archbp. Maréchal, Balti- more, died, 1828.
30	Sunday	FOURTH SUNDAY AFTER EPIPHANY. Epist. Rom. xiii. 8-11; Gosp. Matt. viii. 23-28.
31	Monday	St. Peter Nolasco, Confessor.

The poet may say or sing, not as things were, but as they ought to have been; but the historian must pen them, not as they ought to have been, but as they really were, without adding to or diminishing anything from the truth.



MOON'S PHASES.	· BOSTON. N	YORK. WASH 'T'N	CHARL'N. CHICAGO
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Day of	Day of Week.	CALENDAR.
1	Tuesday	St Ignatius, Bishop and Martyr St. Bridget, Virgin (Patroness of Ireland). Bp. Miles, Nashville, died, 1860.
2	Wednesday	Purification of the B. V. M. Candlemas Day, Less, Matt. iii 1-4; Gosp. Luke ii. 22-32.
3	Thursday	St. Marcellus, Pope and Martyr (Jan. 16). St. Blass, Bishop and Martyr. Cons. Bps. hitzgerald, Little Rock, 1867, and O'Connell, Marysville, 1861.
4	Friday	St. Andrew Corsini, Bishop and Confessor. Rp. Faget, Louisville, died, 1850.
5	Saturday	St. Agatha, Virgin and Martyr
	SUNDAY	FIFTH SUNDAY AFTER EPIPHANY, St. Titus, Bishop and Confessor St. Dorothy, Virgin and Martyr Less, Ecclus parts of chs. xliv, and xlv.; Gosp Luke x. z-9; Last Gosp Matt xiii. 24-31. Fp Connolly, N. Y., died, 1825
7	Monday	St. Romuald, Abbot. Cons. Bp. Mrak, Marquette, 1869 Archbp. Spalding Baltimore, died, 1872
_	Tuesday	St. John of Matha, Confessor.
9	Wednesday	St. Martina, Virgin and Martyr (Jan. 30). St. Apolloma, Virgin and Martyr,
10	Thursday	St Scholastica, Virgin,
11	Fridey	Feria.
12	Saturday	Office of the Immaculate Conception
13	SUNDAY	Septuagesima Sunday Epist. 1 Cor. ix. 21-x, 4; Gosp Matt. xx. 1-17 Bp. Fitzpatrick, Boston, died., 1866.
	Monday	St. Valentine, Martyr.
15	Tuesday	SS. Faustinus and Jovita, Martyre.
16	Wednesday	Feria.
	Thursday	Office of the Blessed Sacrament,
	Friday	St. Simeou, Bishop and Martyr
	Saturday	Office of the Immaculate Conception. Bp. Loras, Dubuque died, 1858.
	SUNDAY	SEXAGESIMA SUNDAY. Epist. 2 Cor, xi. 19-xii. 10; Gosp. Lake vili 4-16.
	Monday	Fena.
	Tuesday	St. Peter's Chair at Antioch. Br. Cretin, St Paul, died, 1857.
	Wednesday	St Peter Damian, Hishop, Confessor, an Doctor of the Church,
	Thursday	Office of the Blessed Sacrament. Vigil of St. Mathias.
	Friday Saturday	St. Mathias, Apostle
	SUNDAY	Office of the Immaculate Conception.
		Quinquagesima Sunday. Epist. 1 Cor xúi 2-13, Gosp. Luke xviii 31-34. Cons. Bp. Foley, Chicago, 870.
	Monday	Feria.
20	Tuesday	Ferin.

<sup>&</sup>quot;If satirical lips should your actions review,
Wisely pretend not to hear what they say;
Who questions an insult half owns it is true,
Who knows how to scorn it melts it away."



MOON'S PHASES.	BQ9	TON N. YO	RK. WASH'T'S	CHARL'N C	HI CAGO
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Month of	Day of Work	CALENDAR.
1	Wednesday	ASH WEDNESDAY; beginning of Lent.
_	Thursday	Peris.
_	Friday	Most Holy Passion of our Lord
- 4	Saturday	St. Casimir, Confessor. St. Lucius, Pope and Martyr.
5	SUNDAY	FIRST SUNDAY IN LENT, Epist. 2 Cor vi. 1-10; Gosp. Matt. iv. 1-21.
Ğ	Monday	Feria. Bp. Reynolds, Charleston, died, 1835
7	Tuesday	St. Thomas Aquinas, Confessor and Doctor of the Church. SS Perpetua and Felicitas, Martyrs.
8	Wednesday	St. John of God, Confessor Ember Day,
9	Thursday	St. Frances of Rome, Widow
10	Friday	Holy Crown of Thorns. Ember Day. Cons. Cardinal McClos-
11	Saturday	The Forty Martyrs of Sebaste (March to). Ember Day Conx Abp. Willeams, Baston, 1866; Bp Amat, Montercy, 1854
12	SUNDAY	SECOND SUNDAY IN LENT Epist. 1 Thess. iv 1-7; Gosp. Matt. xvii. 1-9.
13	Monday	St. Gregory I., Pope, Confessor, and Doctor of the Church (Mar 12).
14	Tuesday	Fena, Cons. Bp Lynch, Charleston, 1858.
15	Wednesday	Ferla.
	Thursday	Feria
_	Friday	The Holy Lance and Nails.
	Saturday	St Gabriel, Archangel.
19	Sunday	Third Sunday in Lent St Joseph, Confessor, Spouse of the B, V. M, and Patron of the Universal Church Less, Ecclusive, 1-6, Gosp. Matt 1, 18-21, Last Gosp. Luke x1, 14-28. Cons. Archip. Henni, Milwaukee, 1844.
20	Monday	St. Patrick, Bishop and Confessor (March 17)
21	Tuesday	St. Benedict, Abbot.
22	Wednesday	Feria.
	Thursday	Feria.
24	Fridey	The Five Wounds of Our Lord.
25	Seturday	Annunciation of the B. V. M. Holyday of Obligation. Less Is. vii. 10-15; Gosp. Lake i. 26-38. Cons. Bp. Miege, Leavenworth, 1851, and Bp. Rosecrans, Columbus, 1868.
	SUNDAY	FOURTH SUNDAY IN LENT. Epist. Gal. iv 22-31; Gosp. John vi 1-15.
	Monday	Verla.
	Tuesday	Feria.
	Wednesday	Feria.
	Thursday	Feria,
31	Friday	Most Precious Blood of our Lord

Books.—A good book is a counsellor often better listened to and better obeyed than our best friends. That which one would not dare to say to us openly they tell us in secret, and that without causing us to blush and without wounding our feelings.—Card. Donnet

A book may raise you up to heaven, or degrade you to the lowest depths.—Mgr. Cour.

The reading of good books is like a conversation with the best people of the past centuries,...Descartes.



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Day of Month.	Day of Week.	CALENDAR.
1	Saturday	Feria.
	SUNDAY	Passion Sunday. Epist. Heb. ix. 11-15; Gosp. John viii 46-59.
_	Monday	St. Francis of Paula, Confessor (Apr. 2)
_	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church.
_	Wednesday	St. Vincent Ferrier, Confessor.
_	Thursday	Feria.
_	Friday	Seven Dolors of the B. V. M.
_	Saturday	Feria.
9	SUNDAY	PALM SUNDAY. Less Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
10	Monday	Feria. Bp. Quarter, Chicago, died, 1848
11	Tuesday	Feria. Bp. England, Charleston, died, 1848.
12	Wednesday	Feria.
13	Thursday	Maundy Thursday. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
14	Friday	GOOD FRIDAY. Less, Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix. Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; and Ryan, Coadj. St. Louis, 1872.
15	Saturday	Holy Saturday. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
16	SUNDAY	EASTER SUNDAY. Epist. 1 Cor. v. 7, 8; Gosp. Mark xvi. 1-7. Bp. Timon, Buffalo, died, 1867.
17	Monday	EASTER MONDAY.
	Tuesday	EASTER TUESDAY.
19	Wednesday	Of the Octave.
20	Thursday	Of the Octave.
21	Friday	Of the Octave. Cons Bp. McNeirny, Coadj. Bp. of Albany, 1872.
22	Saturday	Of the Octave. Archbp. Eccleston, Baltimore, died, 1851. Bp. Con-well, Philadelphia, died, 1842.
23	SUNDAY	Low Sunday. Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
24	Monday	St. Fidelis of Sigmaringen, Martyr. Cons. Bp. Borgess, Detroit, 1870.
25	Tuesday	St. Mark, Evangelist.
26	.Wednesday	SS. Cletus and Marcellinus, Popes and Martyrs. Cons. Abp. Wood, Philadeiphia, 1857.
27	Thursday	St. Leo, Pope, Confessor, and Doctor of the Church (Apr. 11), Cons. Bp. Gross, Savannah, 1873.
28	Friday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. Bp. Baz'n, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.
29	Saturday	St. Peter, Martyr.
30	SUNDAY !	SECOND SUNDAY AFTER EASTER. St. Catherine of Sienna, Virgin.  Epist. 2 Cor. x. 17-xi. 2; Gosp. Matt. xxv. 1-13; Last. Gosp. John x. 11-16. <i>Pp Garcia</i> , California, died, 1845.

This world is nothing but a scene at a theatre, where we come to play our part, the actors of a moment, who disappear directly the curtain falls. The only thing good in us, the only one which does not die, is our soul; and yet that is the only thing about which we do not occupy ourselves in the least.—St. John Chrysostom.

GIVE alms, that God may be your debtor rather than your judge. God pays back publicly that which is lent to Him in secret.—St. Phébade d'Agen.

"Thou hast made us for thyself, and our heart is restless till it resteth in Thee."—St. Augustine.



MOON'S	PHASES.		BOSTON. N	. VORK	WASH T	H CHARL	,н ¦сн	ICAGO.
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Day of Month.	Day of Week.	CALENDAR.
1	Monday	SS. PHILIP AND JAMES, APOSTLES.
_	Tuesday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
	Wednesday	FINDING OF THE HOLY CROSS. SS. Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor. Cons. Bp. Elder, Natchez, 1857.
4	Thursday	St. Monica, Widow. Cons. Bp. Corrigan, Newark, 1873.
5	Friday	St. Pius V., Pope and Confessor. Cons. Bp. Wadhams, Ogdenshurg, 1872.
б	Saturday	St. John before the Latin Gate.
_	SUNDAY	THIRD SUNDAY AFTER EASTER. PATRONAGE OF ST. JOSEPH. Less. Gen. xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22.
8	Monday	Apparition of St. Michael, Archangel. First Plenary Council in Baltimore, 1852.
_	Tuesday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Wednesday	St. Antoninus, Bishop and Confessor.
11	Thursday	St. Anselm, Bishop, Confessor, and Doctor of the Church (Apr. 21).  Bp. Lavialle, Louisville, died, 1867.
12	Friday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Saturday	St. Stanislaus, Bishop and Martyr (May 7).
14	Sunday	FOURTH SUNDAY AFTER EASTER. Epist. James i. 17-21; Gosp. John xvi. 5-14.
15	Monday	St. Hermenegild, Martyr (Apr. 13).
16	Tuesday	St. Ubaldus, Bishop and Confessor.
17	Wednesday	St. Paschal Baylon, Confessor.
18	Thursday	St. Venantius, Martyr.
19	Friday	St. Peter Celestine, Pope and Confessor. St. Pudentiana, Virgin.
20	Saturday	St. Bernardine of Sienna, Confessor.
21	SUNDAY	FIFTH SUNDAY AFTER EASTER. Epist. James i. 22-27; Gosp. John xvi. 22-30.
22	Monday	(Rogation.) St. John Nepomucen, Martyr.
23	Tuesday	(Rogation.) SS. Soter and Caius, Popes and Martyrs (Apr. 22). Cons. Bp. Kain, Wheeling, 1875.
24	Wednesday	(Rogation; Vigil of Ascension.) B. V. M., Help of Christians.
25	Thursday	ASCENSION OF OUR LORD. Holyday of Obligation. Less. Acts i. 1-11; Gosp. Mark xvi. 14-20. First Priest ordained in the United States, 1793. Abp. Odin, New Orleans, died, 1870.
<b>2</b> 6	Friday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Saturday	St. Mary Magdalen of Pazzi, Virgin. St. John, Pope and Martyr.
28	SUNDAY	Sunday within the Octave of the Ascension. Epist. 1 Pet. iv. 7-12; Gosp. John xv. 26-xvi. 4.
29	Monday	St. Gregory VII., Pope and Confessor.
30	Tuesday	Of the Octave. St. Felix, Pope and Martyr. Cons. Bp. Seidenbush, St. Cloud, Minn., 1875.
31	Wednesday	St. Angela Merici, Virgin. St. Petronilla, Virgin.

The scheme the best plotted
May injure the schemer;
And treachery often
Rebounds on its dreamer.



MOON'S PHASES	POSTON	N YORK WASH 'T'N,	CHARL'N, CHICAGO.
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Day of Month.	Day of Week.	CALENDAR.
1	Thursday	Octave of the Ascension.
	Friday	St. George, Martyr (Apr. 23). SS. Marcellinus, Peter, and Erasmus, Martyrs. Cons. Bp. Healy, Portland, 1875.
3	Saturday	Vigil of Pentecost. Fast.
4	SUNDAY	PENTECOST, OR WHIT-SUNDAY. Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
5	Monday	WHIT-MONDAY.
6	Tuesday	WHIT-TUESDAY.
7	Wednesday	Of the Octave. Ember Day. Fast.
8	Thursday	Of the Octave.
9	Friday	Of the Octave. Ember Day. Fast. SS. Primus and Felician, Martyrs.
10	Saturday	Of the Octave. Ember Day. Fast.
11	SUNDAY	TRINITY SUNDAY. Epist. Rom. x. 33-36; Gosp. Matt xxviii. 18-20.
12	Monday	St. John of St. Facundo, Confessor. SS. Basilides and Companions, Martyrs.
13	Tuesday	St. Anthony of Pedua, Confessor.
14	Wednesday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	Thursday	CORPUS CHRISTI. Holyday of Obligation. Epist. 1 Cor xi. 23-29; Gosp. John vi. 56-59. Abp. Neale, Baltimore, died, 1817.
16	Friday	St. John Francis Regis, Confessor. Election of Pius IX., 1846.
	Saturday	Of the Octave.
	SUNDAY	Sunday within the Octave of Corpus Christi. Epist. 2 John iii. 13-18; Gosp. Luke xiv. 16-24. Bp. 7 yler, Hartford, died, 1849.
19	Monday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. <i>Pp. Concannon</i> , N. Y., died, 1810.
20	Tuesday	Of the Octave. St. Silverius, Pope and Martyr. Abp. Blanc, New Orleans, died, 1860.
21	Wednesday	St. Aloysius Gonzaga, Confessor.
22	Thursday	Octave of Corpus Christi. St. Paulinus, Bishop and Confessor.
23	Friday	Sacred Heart of Jesus. Vigil of St. John Baptist.
24	Saturday	NATIVITY OF ST. JOHN BAPTIST.
25	SUNDAY	THIRD SUNDAY AFTER PENTECOST. St. William, Abbot. Less. Ecclus. xlv. 1-6; Gosp. Matt. xix. 27-29; Last Gosp. Luke xv. 1-10.
<b>2</b> 6	Monday	SS. John and Paul, Martyrs.
	Tuesday	St. Barnabas, Apostle (June 11).
28	Wednesday	St. Irenæus, Bishop and Martyr. Vigil of SS. Peter and Paul. Bp. Bruté, Vincennes, died, 1839.
	Thursday	SS. Peter and Paul Apostles. Bp. Luers, Fort Wayne, died, 1871. Cons. Bp. Krautbauer. Green Bay, Wis., 1875.
30	Friday	Commemoration of St. Paul.

I am one day older now; but am I wiser too?

Aught good have I produced? or bade aught evil cease?

Have I used it well or ill, this day that quickly flew?

And can I sleep to-night the calm repose of peace?

-François de Neufchâteau.

Keep your given word inviolably, But ne'er let it be given inconsiderately.



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Day of Month.	Day of Week.	CALENDAR.
1	   Saturday	Octave of St. John Baptist.
_	SUNDAY	FOURTH SUNDAY AFTER PENTECOST. VISITATION OF THE B. V. M. Less. Cant. ii. 8-14; Gosp. Luke i. 39-47; Last Gosp. Luke v. 1-11.
3	Monday	MOST PRECIOUS BLOOD OF OUR LORD (July 2).
4	Tuesday	St. Francis Caracciolo, Confessor (June 4). Bp. O'Gorman, Omaha, died, 1874.
5	Wednesday	St. Boniface, Apostle of Germany (June 5).
	Thursday	Octave of SS. Peter and Paul.
_	<sub>i</sub> Friday !	St. Leo, Pope and Confessor. Abp. Kenrick, Bultimore, died, 1865.  Bp. Whelin, Wheeling, died, 1874.
_	Saturday	St. Elizabeth, Queen of Portugal, Widow
	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. Epist. 1 Pet. iii. 8-15; Gosp. Matt. v. 20-24.
	Monday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
	Tuesday	St. Norbert, Bishop and Confessor (June 6). St. Pius, Pope and Martyr.
12	Wednesday	St. John Gualbert, Abbot. SS. Nabor and F. Lix, Martyrs. Ep. David,  Louisville, died, 1841. Cons. Bps. McQuade, Rochester; Shana- han, Hirrisburg; and O'Hara, Scranton.
13	Thursday	St. Anacletus, Pope and Martyr.
	Friday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
	Saturday	St. Henry, Emperor, Confessor.
16	SUNDAY	Sixth Sunday After Pentecost. Our Lady of Mount Carmel. Less. Ecclus. xxiv. 23-31; Gosp. Luke xi. 27, 28; Last Gosp. Mark viii. 1-10.
17	Monday	St. Alexius, Confessor.
	Tuesday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. Defin. of Dogma of Infallibility, 1870.
19	Wednesday	St. Vincent of Paul, Confessor. Bp. Cheverus, Boston, died, 1836.
20	Thursday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Cons. Bp. Grace, St. Paul, 1859.
21	Friday	St. Margaret, Queen of Scotland, Widow (June 10).
22	Saturday	St. Mary Magdalen. Bp. Egan, Philadelphia, died, 1814. Fp. Chanche, Natchez, died, 1852.
23	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST, St. Apollinaris Bishop and Martyr. St. Liborius, Bishop and Confessor. Epist. 1 Pet v. 1-11; Gosp. Luke xxii. 24-30; Last. Gosp. Matt. vii. 15-21.
24	Monday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Tuesday	St. James the Greater, Apostle. St. Christopher, Martyr. Cons. Abp. Blanchet, Oregor, 1845.
_	<b>We</b> dnesday	St. Anne, Mother of the B. V. M.
	Thursday	St. Pantaleon, Martyr.
28	Friday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
	Saturday	St. Martha, Virgin. St. Felix and others, Martyrs.
30	SUNDAY	Eighth Sunday after Pentecost. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
31	Monday	St. Ignatius of Loyola, Confessor.

Give with a good grace; a gentle manner adds a new value to the present one desires to make.—Fénelon.



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Day of Month.	Day of Week.	CALENDAR.
1	Tuesday	St. Peter's Chains. The Machabees, Martyrs.
	Wednesday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	Thursday	Finding of the Body of St. Stephen, Protomartyr. Cons. Bp. Mora, Coadj., Monterey, Cal., 1873
4	Friday	St. Dominic, Confessor.
	Saturday	Dedication of St. Mary Major.
	SUNDAY	NINTH SUNDAY AFTER PENTECOST. Transfiguration of our Lord. Epist. 2 Pet. i. 16-19; Gosp. Matt. xvii. 1-9; Last Gosp. Luke xix. 41-47.
7	Monday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Tuesday	SS. Cyriacus, Largus, and Smaragdus, Martyrs.
9	Wednesday	Vigil of St. Lawrence. St. Romanus, Martyr.
10	Thursday	St. Laurence, Martyr.
	Friday	Of the Octave of St. Laurence. SS. Tiburtius and Susanna, Martyrs. Bp. Fenwick, Boston, died, 1846.
	Saturday	St. Clare, Virgin.
13	SUNDAY	TENTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. xii. 2-11; Gosp. Luke xviii. 9-14. Cons. Bp. Becker, Wilmington, 1863.
14	Monday	Of the Octave. Vigil of the Assumption. Fast. St. Eusebius, Confessor.
15	Tuesday	ASSUMPTION OF THE B. V. M. Holyday of Obligation. Less. Ecclus. xxiv. 11-20; Gosp. Luke x. 38-42.
16	Wednesday	St. Hyacinth, Confessor.
17	Thursday	Octave of St. Laurence.
18	Friday	Of the Octave of the Assumption. St. Agapitus, Martyr.
19	Saturday	Of the Octave.
20	Sunday	ELEVENTH SUNDAY AFTER PENTECOST. St. Joachim, Confessor, Father of the B. V. M. Less. Ecclus. xxxi. 8-11; Gosp. Matt. i. 1-16; Last Gosp. Mark vii. 31-37.
21	Monday	St. Jane Frances de Chantal, Widow.
	Tuesday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Wednesday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
24	Thursday	St. Bartholomew, Apostle.
25	Friday	St. Louis IX., King of France, Confessor.
26	Saturday	St. Bernard, Confessor and Doctor of the Church (Aug. 20). St. Zephyrinus, Pope and Martyr.
27	Sunday	Twelfth Sunday after Pentecost. St. Joseph Calasanctius, Confessor. Less. Wisd. x. 10-14; Gosp. Matt. xviii. 1-5; Last Gosp. Luke x. 23-37.
28	Monday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
29	Tuesday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Wednesday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
24	Thursday	St. Raymond Nonnatus, Confessor.

A WICKED intention destroys the good which we do, and a good intention is not sufficient to excuse the evil which it produces.—St. Bernard.



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Day of Month.	Day of Week.	CALENDAR.
1	Friday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Saturday	St. Stephen, King and Confessor.
3	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST. Epist. Gal. iii. 16-22; Gosp.
		Luke xvii. 11-19.
4	Monday	Feria. Bp. De Neckere, New Orleans, died. 1833.
5	Tuesday	St. Lawrence Justinian, Bishop and Confessor.
б	Wednesday	Feria. Cons. Bp. He ss, La Crosse, 1868.
7	Thursday	Office of the Blessed Sacrament.
8	Friday	NATIVITY OF THE B. V. M. St. Adrian, Martyr.
9	Saturday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. HOLY NAME OF MARY. Less. Ecclus. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. vi. 24-33.
11	Monday	St. Nicholas of Tolentino, Confessor (Sept. 10). SS. Protus and Hyacinthus, Martyrs.
12	Tuesday	Of the Octave Bp. Barron died, 1854.
13	Wednesday	Of the Octave. Bp. Fenwick, Cincinnati, died, 1832. Co.s. Bp. Hogan, St. Joseph. 1868.
14	Thursday	Exaltation of the Holy Cross.
15	Friday	Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr.
16	Saturday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.
17	Sunday	FIFTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Luke vii. 11-16.
18	Monday	St. Joseph of Cupertino, Confessor. Bp. Young, Erie, died, 1866.
	Tuesday	SS. Januarius and Companions, Martyrs.
20	Wednesday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. Ember Day. Fast. Bp. Gartland, Savannah, died, 1854.
21	Thursday	ST. MATTHEW, Apostle and Evangelist
<b>22</b>	Friday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs. Ember Day First.
<b>23</b>	Saturday	St. Linus, Pope and Martyr. St Thecla, Virgin and Martyr. Ember Day. Fast. Bp. Smyth, Dubuque, died, 1865.
24	Sunday	SIXTEENTH SUNDAY AFTER PENTECOST. B V. M. de Mercede, or Our Lady of Ransom. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27 28; Last Gosp. Luke xiv. 1-11. Br. Rosat, St. Louis, dicd. 1843.
25	Monday	The Stigmata of St. Francis of Assisi (Sept. 17).
26	Tuesday	SS. Cyprian and Justina, Martyrs.
27	Wednesday	SS. Cosmas and Damian Martyrs.
28	Thursday	St. Wenceslaus, Duke, Martyr.
29	Friday	St. Michael, Archangel. Death of Pp. Martin, Natchitoches, Ia., 1875.
30	Saturday	St. Jerome, Confessor and Doctor of the Church. Cons. Bp. Hennessy, Dubuque, 1866.

<sup>&</sup>quot;Go to thy grove! At noon from labor cease, Rest on thy sheaves; thy harvest work is done.

Come from the heat of battle, and in peace, Soldier, go home; with thee the fight is won."



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Day of Month.	Day of Week.	CALENDAR.
1	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Cons. Bp. Feehan, Nashville, 1865. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xxii. 35-46.
2	Monday	Holy Guardian Angels.
3	Tuesday	Feria.
_	Wednesday	St. Francis of Assisi, Confessor.
_	Thursday	Office of the Blessed Sacrament. SS. Placidus and Companions, Martyrs.
6	Friday	St. Bruno, Confessor.
7	Saturday	Office of the Immaculate Conception. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. St. Bridget, Widow. Epist. 1 Tim. v. 3-10; Gosp. Matt. xiii 44-52; Last Gosp. Matt. ix. 1-8. Bp. Kelly, Richmond, died, 1829.
_	Monday	SS. Dionysius Rusticus, and Eleutherius, Martyrs.
	Tuesday	St Francis Borgia, Confessor.
	Wednesday	Feria.
	Thursday	Office of the Blessed Sacrament. Bp. McFarland, Hartford, died, 1874.
13	Friday	St. Edward, King of England, Confessor. Cons. Abp. Purcell, Cin- cinnati, 1833.
	Saturday	St. Callistus, Pope and Martyr.
15	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Maternity of B. V. M. Less. Ecclus. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt. xxii. 1-14.
16	Monday	St. Theresa, Virgin (Oct. 15).
17	Tuesday	St. Hedwig, Widow.
18	Wednesday	St. Luke, Evangelist.
19	Thursday	St. Peter of Alcantara, Confessor. Abp. Whitefield, Baltimore, died. 1834.
20	Friday	St. John Cantius, Confessor.
21	Saturday	Office of the Immaculate Conception. St. Hilarion, Confessor. SS. Ursula and Companions, Martyrs.
22	SUNDAY	Twentieth Sunday after Pentecost. Epist. Ephes. v. 1;-21; Gosp. John iv. 46-53.
23	Monday	Feria.
24	Tuesday	St. Raphael, Archangel.
	Wedn <del>e</del> sday	SS. Chrysanthus and Daria, Martyrs.
	Thursday	Office of the Blessed Sacrament. St. Evaristus, Pope and Martyr.
27	Friday	Vigil of SS Simon and Jude.
28	Saturday	SS. SIMON AND JUDE, APOSTLES.
29	SUNDAY	Twenty-first Sunday after Pentecost. Epist. Ephes. vi. 10-17; Gosp. Matt. xviii. 23-25.
j	Monday	Feria. Cons. Abp. Bayley, Baltimore; Bps. Loughlin, Brooklyn; De Goesbriand, Burlington, 1853.
31	Tuesday	Vigil of All Saints. Fast.

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.—St. Jerome.



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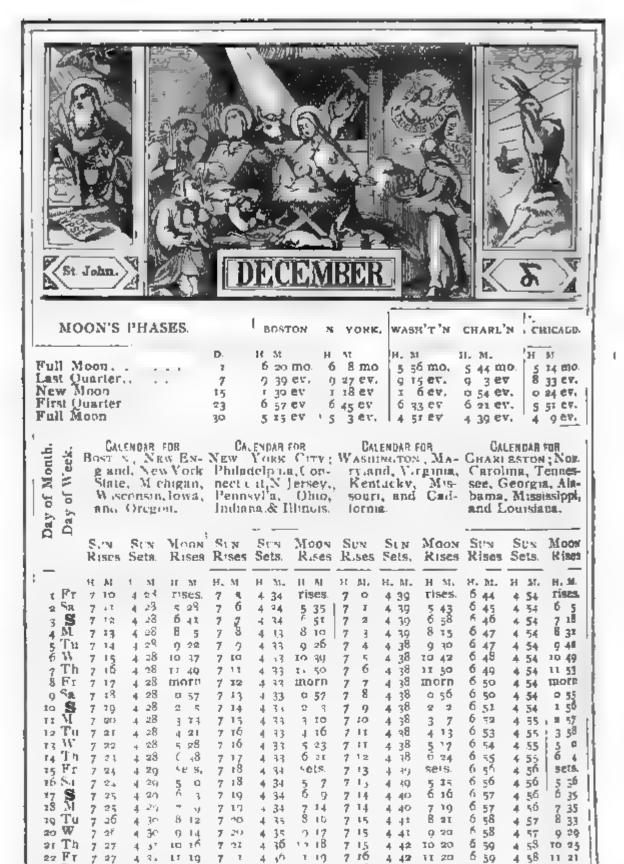
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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	ALL SAINTS. Holyday of Obligation. Less. Apoc vii. 2-11; Gosp. Matt. v. 1-12.
2	Thursday	All Souls.
3	Friday	Of the Octave of All Saints.
_	Saturday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	SUNDAY	Twenty-second Sunday after Pentecost. Epist. Phil. i. 6-11; Gosp. Matt. xxii. 15-21.
б	<b>M</b> onday	Of the Octave.
7	Tuesday	Of the Octave.
_	Wednesday	Octave of All Saints. The Four Coronati, Martyrs.
9	Thursday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Friday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.
	Saturday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. Patronage of the B. V. M. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18-26.
	Monday	St. Didacus, Confessor. Bp. Van de Velde, Natchez, died, 1855.
14	Tuesday	St. Stanislaus Kostka, Confessor.
	Wednesday	St. Gertrude, Virgin.
16	Thursday	St. Martin, Pope and Martyr (Nov. 12).
	Friday	St. Gregory Thaumaturgus, Bishop and Confessor.
	Saturday	Dedication of Basilicas of SS. Peter and Paul.
19	SUNDAY	Twenty-fourth Sunday After Pentecost. St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr. Less. Prov. xxxi. 10-31; Gosp. Matt. xiii. 44-52; Last Gosp. Matt. xiii. 31-3 <sup>6</sup> .
20	Monday	St. Felix of Valois, Confessor.
	Tuesday	Presentation of the B. V. M. Bp Barry, Savannah, died, 1859.
	Wednesday	•
	Thursday	St. Clement, Pope and Martyr. St. Felicitas, Martyr.
	Friday	St. John of the Cross, Confessor. St. Chrysogonus, Martyr.
	Saturday	St. Catherine, Virgin and Martyr.
	Sunday	Twenty-fifth and Last Sunday after Pentecost. Epist. Col. i. 9-14; Gosp. Matt. xxiv. 15-35.
	Monday	Feria.
	Tuesday	Feria.
	Wednesday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Thursday	St. Andrew, Apostle. Cons. Abp. Kenrick, St. Louis, 1841.

PROVIDENCE grants sometimes the good things of this world to the wicked, in order to reward whatever virtue they may have; and to the good, in order to soften their troubles. It frequently deprives both the wicked and the just of these good things, but in very different ways; the former to punish them, the latter to try them.

"WITHOUT certitude in religious faith there may be much decency of profession and of observance, but there can be no habit of prayer, no directness of devotion, no intercourse with the unseen, no generosity of self-sacrifice."—Father Newman's "Grammar of Assent."



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Day of Month.	Day of Week.	CALENDAR.
1	Friday	Feria.
	Saturday	St. Bibiana, Virgin and Martyr.
_	SCHOAY	FIRST SUNDAY IN ADVENT. Epist. Rom, xiii. 12-24; Gosp. Luke xxi.
4	Monday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church St. Barbara Virgin and Martyr.
5	Tuesday	St. Francis Xavier Confessor (Dec. 3). St. Sabbas, Abbot. Cons. Bp.
أحد	Wednesday	Quintan, Mobile, 1859. St. Nicholas of Myra, Bishop and Confessor,
-	Thursday	St. Ambrose, Bishop, Confessor, and Doctor of the Church,
	Friday	IMMACULATE CONCEPTION OF THE B. V M. Holyday of Obligation. Fast Less. Prov. viii 22-35; Gosp. Luke i. 26-28. Council of
_		the Vatican opened, 1869.
9	Saturday	Of the Octave of the Immaculate Conception. Cons. By Domen c,
احما		P.ttsburg, 1860.
10	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom, xv. 4-13; Gosp. Matt. zi.
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	Monday	St. Damasus, Pope and Confessor.
	Tuesday	Of the Octave.
	Wednesday	St. Lucy, Virgin and Martyr.
	Thursday	Of the Octave.
	Friday	Octave of the Immaculate Conception. Fast.
	Saturday	St. Ensebius, Bishop and Martyr.
	SUNDAY	THIRD SUNDAY IN ADVENT. Epist, Phil iv 4-7; Gosp. John i. 19-28.
	Monday	Expectation of the B. V. M.
	Tuesday	Feria Bp. Melcher, Green Boy, died, 1873.
	Wednesday	Vigil of St. Thomas. Ember Day. Fast.
	Thursday	St. Thomas, Apostle.
	Friday	Ember Day Fast.
	Saturday	Vigil of Christmas. Ember Day. Fast.
24	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1. Cor. iv. 1-5; Gosp. Luke iii. 1-6.
25	Monday	NATIVITY OF OUR LORD. CHRISTMAS DAY, First Mass, Epist, Tit. ii 21-25; Gosp. Luke ii. 2-4. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. :-12; Gosp. John
-	Toursday	i. 1-14. IST, Stephen, First Martyr.
	Tuesday	ST. JOHN APOSTLE AND EVANGELIST.
	Wednesday	HOLY INNOCENTS.
	Thursday F-day	St. Thomas of Canterbury, Bishop and Martyr.
	Friday	Of the Octave.
	Saturday	St. Sylvester, Pope and Confessor.
31	SCNDAY	at agreeter, I ope and Comestor.

HE prayeth best who loveth best All things, both great and small; For the dear God who loveth us, He made and loveth ali.

## HIS EMINENCE MOST REV. JOHN MCCLOSKEY,

CARDINAL OF THE HOLY ROMAN CHURCH, AND ARCHBISHOP OF NEW YORK,

Was born in Brooklyn, N. Y., on the 10th of March, 1810. His parents were both natives of the County of Derry, in Ireland, and had emigrated to the United States a few years before, bringing with them what was then deemed a sufficient amount of means to start at once in some business. But they brought also what was infinitely more precious—the firm faith, the tender conscientiousness, and the principles of strict integrity which characterize the best class of Irishmen. Sagacity in business, industry and perseverance were already securing to them a fair measure of worldly prosperity when the birth of this son brought joy to their household.

Brooklyn, at present boasting of half a million of inhabitants, was then a little town of not quite four thousand five hundred souls. There were few Catholics in it, and no church. The census showed the population of New York City to be less than one hundred thousand. There were only two Catholic churches: the old brick church of St. Peter's in Barclay Street, and St. Patrick's Cathedral in Mulberry Street—"the new church out of town," as it was often called. The Catholics were so few that for a time High Mass was celebrated in each church on alternate Sundays, one church being closed at the proper hour in order that the other might have somewhat of a suitable congregation. The clergy were so few that the venerable Bishop Connolly used to take his turn with the priests each Sunday in singing the usual High Mass, pontificating only on the more solemn festivals.

John McCloskey was baptized in St. Peter's Church by Rev. Anthony Kohlman, S.J., who, with Rev. Benedict Fenwick, S.J. (afterwards Bishop of Boston), and the saintly Father Mallou, assisted Bishop Connolly in the ministry of the church. The child of such parents could scarcely be other than religious and bright. The Cardinal gave a charming reminiscence of those early days when, in a sermon in Brooklyn, he pictured that sweet Irish mother leading her little boy by the hand on Sunday mornings down to the strand of the East River-Brooklyn had no wharves in that day—and crossing the stream in a row-boat or in the primitive horse-ferry, that they both might attend Mass in the little red-brick church in Barclay Street. The boy was sent to school at an early age, and schoolmates of his who still live speak of him as a gentle, delicate lad, who avoided rough play and studied hard, always retiring and modest, ever in good-humor, and, whatever his class, pretty sure to be at the head of it. His father, proud of the progress his son was making, and desirous of giving him every advantage that a Catholic



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youth could then obtain, declared his intention of sending him, as soon as his age would allow it, to Georgetown College, of which Father Fenwick, to whom the family had become much attached in New York, had become the president.

But this was not to be. In 1820 Mr. McCloskey died, in the prime of life, but not until he had secured a competence for his widow and infant children. Father Fenwick, too, had left Georgetown College, having been sent by the Archbishop of Baltimore to Charleston, S. C, not yet an episcopal see.

Whether through the recommendation of friends who already had sons there, or because it was thought that the pure air of the place, the outdoor exercise of an almost country life, and the amount of "roughing it" unavoidable in those early days of that college would do much to invigorate the frail constitution of the lad, or for other reasons, John McCloskey—not yet twelve years old, though advanced in studies beyond his age—was sent to Mount St. Mary's College, near Emmitts-burg, Frederick Co., Maryland, in the autumn of 1821.

This college had been founded by Dr. Dubois and Dr. Bruté, afterwards Bishops of New York and of Vincennes, who had graduated with the highest honors in the colleges of France, and had come to the United States, escaping from the horrors of the French Revolution. They had brought letters of introduction from Lafayette and others well known in the United States to Washington, Jefferson, Carroll, Madison, and such eminent men. A college established by them necessarily took a high rank at once, and received as it deserved, patronage and pupils from every part of the country.

In this college John McCloskey went through the full curriculum of studies, lasting for seven years. The piety and modesty of his character, his gentleness and sweet disposition, the enthusiasm with which he threw himself into his studies, and his prominent standing in class won for him the admiration and esteem of his teachers and the respect and love of his college-mates. The same causes that gave strength and long life to the fragile boy gave vigor to his stronger companions; and when, fifty years later, the telegraph flashed the news that he was made a Cardinal, there were gray-headed men from New England to Texas who rejoiced, but were not surprised, that such an honor had come to him whom they well remembered, and whom, in the fresh and candid days of early college-life, they had known so well and esteemed so highly.

He closed his college course in 1828, graduating with the highest honors, and returned to his mother, then living in Westchester County, N. Y. The time had come when he must decide what should be the career of his future life. The subject had presented itself to his mind before this; warm werds had been spoken to him by a companion at the

college—Rev Dr. Pise—which had sunk deeply into his heart. But then the time had not yet come to make the decision; now it had. He would not act hastily. He gave the subject mature consideration; he recommended the matter to God in fervent prayer; and he sought the advice of those best qualified to guide him. At length the decision was reached. Turning aside from every tempting offer which the world made him, he would devote himself entirely to the service of God and the salvation of souls in the sacred ministry. Once taken, the resolution was unchangeable. Accordingly, the next year he returned to Mount St. Mary's, to pursue for four years more, in the seminary attached to the college, and under the same able professors, the requisite theological studies. The wise and strict training of seminary life intensified and deepened every good trait that had marked his earlier years, and taught him yet more surely to be master of himself. Increasing years brought to him increase of wisdom and of piety.

Those years of his college and seminary life were embraced in the halcyon period of American eloquence. There were fewer newspapers then than now, and men read them less; but they listened more readily to speeches; and they thought more. Clay, Calhoun, Webster, Hayne, Preston, Benton, Wright, and others thrilled the country from the halls of Congress, or were heard throughout the country. Wirt, Pinckney, Choate, and such men shone at the bar. Every profession had its shining lights. The Catholic pulpit was proud of England, of Hurley, Kenny, Powers, and others. Eloquence was ever recognized, honored, and sought for. What the entire people demanded could not be overlooked in the colleges—certainly not in Mount St. Mary's, which gave to the country a galaxy of graduates trained in all the rules of classic eloquence and perfect in belles-lettres scholarship. The Church had her full proportion of them-Pisc, Purcell, Hitzelberger, Sourin, McCaffrey, and others, not soon to be forgotten. Among these, and second to none of them, stood John McCloskey.

Bishop Dubois, to whose diocese the brilliant young seminarian belonged, had already marked out in his own mind the special work to which he would devote him. In order to provide for the Catholic education of the rapidly-increasing number of Catholic young men, he had determined to build an additional Catholic college at Nyack, on the west bank of the Hudson River. Mr. McCloskey would be the first president of it. Just before the termination of his seminary course, and on the eve of its completion, the building was destroyed, it was believed, by the torch of an incendiary. The brave-hearted bishop, who years before had seen Mount St. Mary's College burned to the ground, and, ere the ashes had cooled, declared his purpose and commenced the work of rebuilding it on a larger scale than before, now again declared that this building should rise from its ruins. But to carry his purpose

into effect would require means and time. The time had come, however, for the ordination of the young seminarian, and accordingly, on "Sunday, January 12, 1834, in the Cathedral of St. Patrick, the Right Rev. Dr. Dubois conferred the holy order of priesthood on the Rev. John McCloskey." In order to turn to account the time which must elapse before the college could possibly be rebuilt and opened, the young priest asked and received permission to go to Rome, in order to pursue still further his ecclesiastical studies, and to prepare himself more fully for the work before him. Early in 1835 he reached the Holy City, and for two years assiduously attended the lectures of the Roman College or Gregorian University, under Perrone, Manera, and other distinguished professors. It would not be possible for one with far less preparation from previous studies, far less talents, and far less industry to spend two such years in Rome in the days of Graziosi, Perrone, Palma, Manera, Finucci, and their brother professors, and of O'Reilly, Passaglia, and others—a band of students worthy of such professors without reaping signal advantage. What advantage the young American priest drew from them has ever since been seen in the remarkable breadth and correctness and lucidity of his decisions in theological matters, whether coming before him in his episcopal duties or brought up for discussion in the episcopal councils which he has attended. His words, calm and well considered, have ever been listened to with attention, and generally decided the question. But beyond the mere book-learning, so to speak, of ecclesiastical education, he gained a knowledge of the ecclesiastical world nowhere else attainable than in Brought in contact with the students of the English College under Dr. (afterwards Cardinal) Wiseman, of the Irish College under Dr. (now Cardinal) Cullen, of the Propaganda under Monsignor (afterwards Cardinal) Count de Reisach, of the Roman Seminary, and cf other colleges, he came to know many brilliant young students of various nationalities, alike in faith and in fervent piety, yet dissimilar in the peculiar traits of their respective races. He formed friendships with many who have since made their mark in their own countries. The young American priest, so polished and gentlemanly in his address, so modest and retiring, and yet so full of varied learning, so keen of observation, and so ready, when drawn out, with unexpected and plain common-sense home-thrusts, was fully appreciated among kindred minds of the clergy of Rome, and of other countries visiting Rome. Though avoiding society as far as he could, and something of a recluse, he was welcome in more than one noble Roman palace. But it was especially in the English-speaking circle of Catholic visitors each winter to Rome that he was prized. Cardinal Weld, ever an upholder of Americans, anticipated great things yet to be done by this young priest, and loved to present him to the Cliffords, the Shrewsburys, and other noble English-speaking Catholics as a living refutation of the accounts of Americans and American manners just given to the English world by Mrs. Trollope.

After two years profitably spent in Rome, a third year was given to the study of Upper Italy, Austria, Germany, France, England, Scotland, and Ireland. He renewed everywhere acquaintances made in Rome, and formed new ones, and had the opportunity to test, as it were, by sight and touch, and on the spot, the peculiarities of nations, and to recognize what was good and what bad in each.

Thus trained and prepared for his expected work, he returned to New York in 1838. Circumstances had forced the aged bishop to postpone until a still later day the establishment of the projected college, and the Rev. John McCloskey was soon appointed to the pastorship of St. Joseph's Church, succeeding in this position his old college friend, Rev. Charles C. Pise, D.D. Perhaps some of his European friends and admirers would have thought this position below his abilities and his merits. Such a thought could find no entrance into his heart. He was a priest of God to minister unto souls—of that God before whom there is no acceptation of persons. He was a true priest of the Holy Catholic Church, laboring for the salvation of souls. He knew no other work or place of duty than that to which his bishop might regularly assign him. If many of his flock were poor and humble, they became for that very reason dearer to him than the great ones of the earth among whom he had lately mingled. He had learned the true lesson of a priest: Blessed are the poor.

His friends, however, thought he had a trial before him of another kind. Some of the congregation were disappointed that another priest—a favorite—had not been made their pastor, and were anything but pleased that this young priest, comparatively unknown to them, had been selected by the bishop and set over them. They determined to let him severely alone. How would the battle go? There was none. Whatever the intention that instigated it, this course was alike congenial and profitable to the young pastor. It left him time for what was most agreeable to him—continued study. After his Mass and private devotions, and the sick calls—to which he ever gave most scrupulous and devoted attention—and his other ministerial duties, and after the careful preparation of his sermons, he had still ample time on his hands. He gave himself afresh to his books—reviewing, comparing, and summing up the lessons and the observations of the years past, and, as it were, incorporating the results into his intellectual life.

From the start St. Joseph's was dear to him, and very soon he became dear to his flock. He won all hearts, and quickly found among his most devoted friends those who at the beginning stood furthest aloof.

When, in 1842, the Diocesan Seminary was at length established in

connection with the college at Fordham, and he was named rector, he accepted the position, but without surrendering the pastoral charge of St. Joseph's. His term of office as rector was brief; for he was soon called to other and more weighty work. In 1843, Bishop Hughes, his companion years before in college—who had been consecrated coadjutor to Bishop Dubois, had first been charged with the administration of the diocese, and then, on the demise of the venerable and aged prelate, had succeeded to the title of Bishop of New York—felt that the diocese had outgrown even his strength. In the Provincial Council of Baltimore, held that year, he explained to the prelates the urgency of the case, and asked that he might have a coadjutor to aid him in the episcopal work in his large and rapidly-growing diocese. He indicated as his choice Rev. John McCloskey, pastor of St. Joseph's, and rector of the Diocesan Seminary. The prelates duly considered the matter, and, although the candidate was young-only thirty-three years of age, and not ten years a priest—they unanimously and warmly united in proposing him to the Holy See for appointment as coadjutor to the Bishop of New York, cum jure successionis. At Rome, of course, there was no difficulty. appointment was made, the bulls were expedited, and on the 10th of March, 1844, his thirty-fourth birthday, he was consecrated Bishop in St. Patrick's Cathedral. With him were consecrated Bishop Byrne, of Little Rock, Ark., and Bishop Quarter, of Chicago, both long since deceased.

Not long after he was called to the sad duty of standing by the death-bed of his venerable and tenderly-loved mother, to whom he owed so much, and who had been spared to see the fruits of her early lessons, and her prayers blessed by God, and her fondest hopes more than realized in her beloved son. She died blessing God, full of gratitude and full of hope—the beautiful death of a truly Christian mother.

The coadjutorship was brief, lasting only three years, during which time he continued to retain the pastorship of his loved St. Joseph's. His duties required him to travel through the greater part of the State, visiting churches, administering confirmation, regulating and settling difficulties where any existed, and preaching wherever he went. In many a secluded mission in the western portion of the State, where now there is a fair congregation and a large church, old men tell still of the well-remembered visit of the young, smooth-cheeked bishop, so gentle, so earnest, so eloquent, who came to them thirty years ago, reviving their faith, rekindling their fervor, and infusing into their hearts something of his own hopefulness and energy, and doing a work the effects of which still endure.

The rapidly-growing diocese soon became too large for the united labors of a bishop and his coadjutor. A division was necessary. The western portion was set aside as the Diocese of Buffalo, and committed

to the charge of Bishop Timon. The middle portion was formed into the Diocese of Albany, and of this new see Bishop McCloskey became the first bishop, assuming the duties of that office in May, 1847.

For seventeen years—the prime of his life—he devoted all his energies to the task of building up the house of God in that diocese; with what fruit was well set forth by the priests of Albany in their farewell address to him in 1864: "It is within the recollection of nearly all of us that when you took possession of this see there were but few churches and fewer priests. How great the change! Ever since you have been all to us—our bishop, our father, our counsellor, our best friend. Your noble cathedral, with its surrounding religious and literary institutions; the grand and beautiful churches erected under your patronage and with your assistance; the religious communities introduced and fostered by your care, and all now flourishing with academies and schools; your clergy, numbering nearly one hundred, and, by their union and zeal, reflecting some of your own spirit—all tell of your apostolic work here and how difficult it is for us to say farewell."

On the death of the great and lamented Archbishop Hughes, Bishop McCloskey was transferred from Albany to be his successor. the Holy See but carried out the suggestion and desire of the deceased prelate and the unanimous vote of the bishops of the province. the new archbishop was welcomed on his return to New York and his clevation to the new dignity is within the memory of our readers. Companions and classmates of his boyhood, college companions, friends of later years—all united in giving him an ovation such as no other Catholic bishop in this country has ever received. Even non-Catholics cordially joined in welcoming and honoring one who united in his person the character of a learned prelate and a Christian gentleman. The clergy of New York welcomed his advent with special joy. Many of them had been fellow-laborers with him from the earlier days of his priesthood; others remembered him as coadjutor-bishop; all knew that he brought to the high office of archbishop a vigor matured and undiminished, fulness of learning, and a ripe experience. He was no stranger coming among strangers. He had been baptized in the old St. Peter's Church, the first of the city; there he had received his first communion at the hands of Father Mallou. He had been confirmed by Bishop Connolly, the first Bishop of New York; he had been ordained by Dr. Dubois, the second; he had been consecrated by Archbishop Hughes, the third prelate ruling this see; and he, now come to be the fourth, was thus a link connecting the present with the very commencement of the diocese. He knew the wants of the diocese. He knew the resources on which he might depend, and they felt that there would be no lagging, no turning back, in the great work to which he and they had devoted their lives.

How fully their hopes and expectations have been realized in the fruits of the eleven years of his administration as archbishop the clergy themselves have declared in their recent addresses to him and to the Holy See. All can see it in the love and admiration which his clergy cherish for him, and in their cordial union and hearty co-operation with him whenever he appeals for their aid. The details may be fully seen by comparing the statements of the diocese in 1864 and in 1875, as presented in the yearly CATHOLIC ALMANAC. The tale is told in the increased number of churches, of priests, of parochial schools, of religious communities of men and of women, of academies, colleges, asylums, and other institutions of religion and Catholic charity. undertakings stand prominently forward—the gigantic Catholic Protectory in Westchester, a model establishment of its class, and the magnificent cathedral on Fifth Avenue, now happily approaching completion. The first, from an humble beginning and despite disasters, has grown to its present proportions under his fostering care. The other, commenced by Archbishop Hughes and interrupted for years on account of the Civil War, was resumed anew in 1865 by Archbishop McCloskey, who has given to it a personal attention not generally known. put his heart in this grand work, bringing to it his thorough knowledge and accurate taste in ecclesiastical architecture. He has made himself familiar with the plans in the minutest particulars, and keeps himself posted as to every detail in the progress and character of the work. his only physical relaxation for years has been to walk several times a week to the building, to examine the work being done, whether by the masons on the walls or by the stonecutters in the workshops. finer portions, to be executed in Europe—the altars, the statuary, the stained glass, and other decorations of the sanctuary—have been his especial care. To look after them was the main purpose of his trip to Europe in 1874, and is one purpose of his present visit in 1875. he have the honor of completing this work, the noblest cathedral west of the Atlantic-an honor to New York and the country-and the happiness of pontificating at its solemn consecration!

We have thus given an imperfect sketch of the life of the eminent and illustrious prelate whom, to the joy and the honor of the Catholic Church of New York and of the whole country, the Holy Father was pleased, in the Consistory of July 15, 1875, to create a Cardinal Priest of the Holy Roman Church. This high dignity, unprecedented in the Western world, is given as a testimony to the personal merits of his Eminence. But the Holy Father expressly indicated that in conferring it he wished also to manifest his regard for the American Church, so firm and so outspoken in proclaiming our filial attachment to the Supreme Pastor and Head of the Catholic Church.

We give to our readers an excellent likeness of his Eminence in full ...

robes as Cardinal. From that much may be gathered that we have not here stated.

In person the Cardinal is about five feet ten inches in height, straight and rather thin in person, and apparently frail, though his chest is full, and the tones of his voice when preaching are clear and far-reaching. His features are regular and finely chiselled. The brow is lofty, the nose thin and straight, the eyes keen, quick, and penetrating; the thin lips, even in repose, seeming to preserve the memory of a smile; the whole expression of the countenance, one of serious thought and placid repose. Yet you feel or see indications of activity ready to manifest itself through the brows, the eyes, or the lips. In fact, his temperament is decidedly nervous; and if you observe the natural promptness and decision of his movements, you might almost think him quick and There could be no greater mistake; or, if he naturally impetuous. is such by natural disposition, this is one of the points where his seminary training has taught him to control and master himself. forte of his character is his unchanging equanimity. And yet there must have been in him a wondrous amount of nervous energy to enable him to survive very serious injuries to his frame in early life, and to endure the severe physical labors of an American bishop for thirty years, and still to stand now, at the portals of a green old age, with no diminution of buoyancy and hopefulness of heart, and with very little diminution of his physical powers of endurance.

No one can be an hour in his company without discovering those qualities which, under the blessing of God, have produced the happy results that have attended the episcopal administrations of his Eminence in Albany and in New York. Piety, learning, experience, zeal-every bishop should have these as a matter of course. He has more. In address gentle, frank, and winning, he at once puts you at ease, and makes you feel you are speaking to a father or a friend in whom you may unreservedly confide. Soft and delicate in manners as a lady, none could ever presume in his presence to say a word or do an act tinged with rudeness, still less indelicacy. Kind and patient with all that come to him, he is especially considerate with his clergy. To them he is just in his decisions, wise in his counsels and exhortations, ever anxious to aid Tender and lenient as a mother to those who them in their difficulties. wish to do right and to correct evil, he is inflexible when a principle is at stake, and can be stern when the offender is obdurate.

Notoriety and display are supremely distasteful to him. He would have his work done, and thoroughly done, and his own name or his part in it never mentioned. He studiously avoids coming before the public, save in his ecclesiastical functions or where a sense of duty drives him to it. He prefers to work quietly and industriously in the sphere of his ecclesiastical duties. Here he is unflagging, so ordering

matters that work never accumulates on his hands through his own neglect.

To our mind, the strong trait in the Cardinal's character is his equanimity under trying circumstances. Years ago he was severely injured in a collision of trains on the Hudson River Railroad, and lay for weeks confined to his bed. One foot had been terribly crushed, and he had suffered other injuries. The physician who attended him at first feared the worst, but soon was led to hope that he might possibly even save the limb—as he did save it—from the fact that, to his great surprise, the patient's pulse remained throughout comparatively calm and unexcited.

This combination of tranquillity of mind amid many cares and of unceasing industry in the discharge of his manifold duties—a combination as rare as it is wonderful, giving to a life the force of a deep river moving on in its might with scarcely a ripple on its surface—is the outcome of strong faith, and of an abiding consciousness of the presence of God. Work is to be done, and conscientiously done. That is man's part, and he cannot be too exact in the fulfilment of it. The effect depends on the will of God. We cannot leave it too unreservedly in the hands of divine Providence. The apostle declared to the Corinthians: "I have planted, Apollo watered, but God gave the increase. Therefore neither he that planteth is anything, nor he that watereth; but God, that giveth the increase."

# LIFE'S DEATH, LOVE'S LIFE.

Who lives in love, loves least to live,
And long delays doth rue;
If Him we love, by whom we live,
To whom all love is due;

Who for our love did choose to live,
And was content to die,
Who loved our love more than His life,
And love with life did buy;—

Let us in life, yea, with our life, Requite His loving love; For best we live, when best we love, If love our life remove.

Where love is hot, life hateful is,

Their grounds do not agree;

Love where it loves, life where it lives,

Desireth most to be.

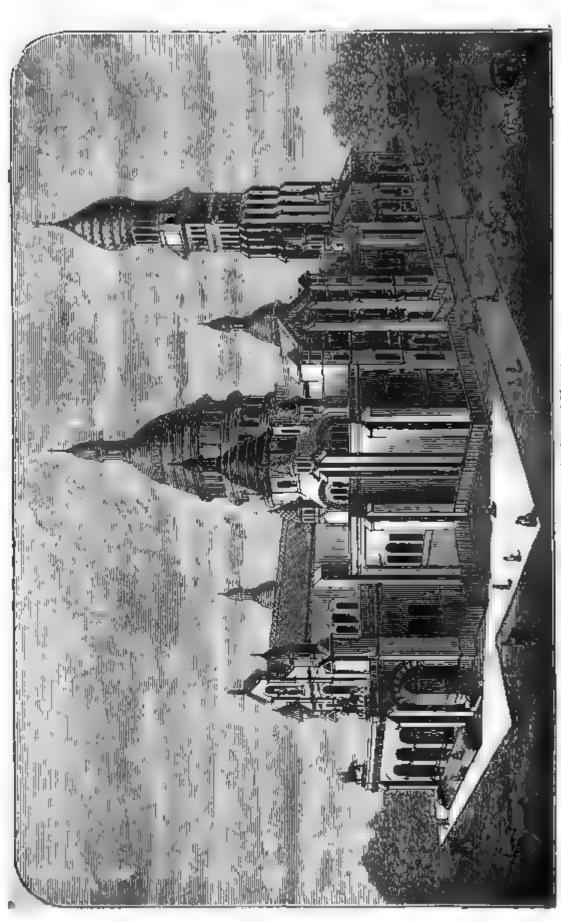
And sith love is not where it lives,
Nor liveth where it loves;
Love hateth life that holds it back,
And death it most approves.

For seldom is he won in life
Whom love doth most desire,
If won in love, yet not enjoyed
Till mortal life expire.

Life out of earth hath no abode,
In earth love hath no place;
Love settled hath her joys in heaven,
In life all her grace.

Mourn, therefore, no true lover's death;
Life only him annoys;
And when he taketh leave of life,
Then love begins his joys.
ROBERT SOUTHWELL, S.J.





## THE CHURCH OF THE SACRED HEART,

MONTMARTRE, NEAR PARIS.

THE engraving on the opposite page is an illustration of the new Church of the Sacred Heart, the corner-stone of which was laid with great solemnity on the 16th of June, 1875, by his Eminence Cardinal Guibert, Archbishop of Paris. The ceremony was witnessed by thousands, and the greatest enthusiasm prevailed. This church is being erected as an act of atonement to Almighty God, upon the famous hill of Montmartre, for the outrages of the Communists and their infamous copartners in crime, les pétroleuses, against religion.

In virtue of an act passed by the National Assembly, at the solicitation of the Cardinal-Archbishop of Paris, a monumental church is soon to adorn the hill of Montmartre, upon the plateau southeast of the mountain.

The lot selected belongs to the city of Paris. It is 300 feet long by 270 wide, covering a superficial space of 81,000 square feet. The plan adopted will include the land of three or four neighboring landowners, which will extend the outside surface of the monument and its approaches 38,000 feet.

At the south one encounters the steep plane leading from St. Peter's Square to the summit of the mountain. There the scenery is splendid. The view extends over all the capital. The highest point is an elevation of 387 feet above the level of the sea, and 312 feet above the level of the Seine.

The new church of Montmartre, dedicated to the Sacred Heart of our Lord and Saviour, will be erected upon this plateau, and it is considered now that, to reach the church when completed, it will be necessary to construct a monumental flight of steps which will leave St. Peter's Square, and which will have not less than 350 steps.

The Cardinal-Archbishop of Paris invited the leading architects to compete for the drawing of the plans. All replied to his invitation. A jury was selected, which carefully selected the specimens of skill presented, and awarded the first prize (12,000 francs) to M. Abadie.

Monsieur Abadie will have the sole charge of building this colossal church, which will be seen 60 miles off from any side of approach to the city. The architect is an officer of the Legion of Honor; has constructed already several churches in France; elegantly repaired the famous towers of Pey-Berlaud and of St. Michael at Bordeaux.

#### THE CARDINAL-ARCHBISHOP OF PARIS.

His Eminence Cardinal Joseph Hyppolite Guibert, Archbishop of Paris, the first archiepiscopal see of France, was born at Aix,

Provence, December 13, 1802. At an early age he entered the Oblates of Mary Immaculate, and soon distinguished himself by his elevation of character, sound judgment, rare intelligence, the solidity and profundity of his knowledge of theology.

Called to the presidency of the grand Seminary of Ajaccio, Corsica, and charged with the responsibilities of the vicar-generalship of the Diocese of Istria, the zealous young priest, on the 31st of July, 1841, was nominated Bishop of Viviers, and on the 11th of the following March he was consecrated at Marseilles by Bishop Mazenod. For seventeen years he ruled his large diocese with tenderness and vigilance. When the metropolitan see of Tours became vacant by the promotion of Archbishop Morlot, he succeeded him; when the heroic and lamented Archbishop Darboy fell at the hands of the Communists, as soon as the French Government had put down the wretches, President Thiers presented the name of the Archbishop of Tours to succeed the murdered Archbishop of Paris.

The conception of this new church belongs entirely to his Eminence the Cardinal-Archbishop. His selection of the hill of Montmartre was because it was there that the Communists made the longest resistance to the Government forces, and because it is the most commanding eminence near the city and the most eligible site for a church dedicated to the Sacred Heart of Jesus, and a memorial of the late, and we hope the last, unhappy days of France.

THE PLOUGHMAN.—The familiar line from Gray—"The ploughman homeward plods his weary way"—has been found to admit of the eleven following transpositions without destroying the rhyme or altering the sense:

The weary ploughman plods his homeward way. The weary ploughman homeward plods his way. The ploughman, weary, plods his homeward way. The ploughman, weary, homeward plods his way. Weary the ploughman plods his homeward way. Weary the ploughman homeward plods his way. Homeward the ploughman plods his weary way. Homeward the weary ploughman plods his way. Homeward the ploughman, weary, plods his way. The homeward ploughman weary plods his way. The homeward ploughman plods his weary way.

Benjamin West, born in Pennsylvania of Quaker parentage, October 10, 1738, and the most distinguished historical painter of the English school, having gone to Rome to prosecute his art studies, was well received and patronized by Cardinal Alexander Albani, the Mæcenas of his age.

## Eusses Pluser.

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He was invited to Dublin, and acted as an assistant in the antiquarian department of the Government Ordnance Survey of Ireland from 1834 to 1841, when he was employed by the Royal Irish Academy and by Trinity College, Dublin, in transcribing and cataloguing their Gaelic MSS. He also rendered valuable assistance in the publications of the Irish Archæological Society, and was a member of the council of the Celtic Society. In 1853 he was engaged with Dr. O'Donovan, under the Brehon Law Commission, to transcribe and translate ancient laws from originals in Trinity College and the British Museum. These he had himself in great part discovered, and he was the first modern scholar able to decipher and explain them. In 1854, on the establishment of the Catholic University in Dublin, he was appointed to the chair of Irish history and archæology. In 1855 he translated the Battle of the Magh Leana, together with the Courtship of Mornera, and published his Lectures on the Manuscript Materials of Ancient Irish History.

The late Thomas D'Arcy McGee thus describes Professor O'Curry: "In the recess of a distant window there was a half-bald head bent busily over a desk, the living master-key to all this voiceless learning. It was impossible not to be struck at the first glance with the long, oval, well-spanned cranium as it glistened in the streaming sunlight. when the absorbed scholar lifted up his face, massive as became such a capital, but lighted with every kindly inspiration, it was quite impossible not to feel sympathetically drawn towards the man. There, as we often saw him in the flesh, we still see him in fancy. Behind that desk, equipped with inkstands, acids, and microscope, and covered with halflegible vellum folios, rose cheerfully and buoyantly to instruct the ignorant, to correct the prejudiced, or to bear with the petulant visitor, the first of living Celtic scholars and palæographers, Eugene O'Curry. . . . Ideas of greatness may and do differ; but if the highest moral purposes, sustained by the highest moral courage, constitute grounds and a standard; if the rarest union of patient labor and sleepless enthusiasm nave any claim to be so considered; if a continuous career of recovery and discovery in a long-abandoned domain of learned enquiry may be called proofs of greatness, then, assuredly, when Ireland counts her famous sons of this age, that indomitable academician's name will be pronounced among the very first of her magnates."

But there was another matter of great importance connected with the literary labors and character of Eugene O'Curry. He was not only a profound Irish scholar, but he loved his country fervently, and he was a sound and faithful Catholic.

Eugene O'Curry's last appearance in public was in the procession of Sunday, the 27th of July, 1862, when the first stone of the intended Catholic University building was laid. On the following Tuesday night, having spent a happy evening with his children, he retired to rest, apparently

in his usual health. A few hours later his servant, hearing an unusual noise, hastened to his room, and found the professor suffering from a pain in the heart, which he described as gradually extending upwards. In twenty minutes O'Curry was no more.

How well it was understood that a great light had gone out with O'Curry—that his death severed the link that connected ancient Erinn with the Ireland of to-day—was shown in the solemnity and grandeur of the funeral honors bestowed on him. His remains were borne to the cathedral, where High Mass was celebrated by the archbishop; the rector, the professors, and the students of the Catholic University assisted, and a large number of the members of the Royal Irish Academy were present. A long procession, in which every class was represented, accompanied the dead scholar's family and friends to Glasnevin, where he was laid to rest.

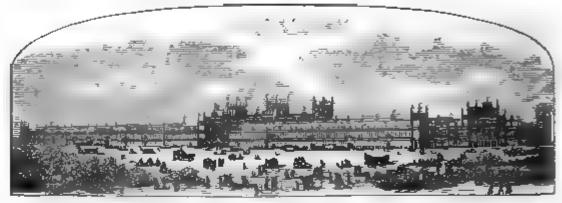
In 1873 his last great work was published in three volumes octavo, under the editorship of Professor Sullivan—The Manners and Customs of the Ancient Irish, being a series of lectures delivered before the Catholic University of Ireland. It is a work of profound learning and research, and is a complement to his former work on The Manuscript Materials of Irish History.

THE MONKS OF THE EAST.—As each successive wave of persecution passed over the Church, it swept away into the deserts of Egypt and Syria numbers of fervent Christians who preferred a voluntary abandonment of all their worldly hopes to a disloyal yielding to the will of Cæsar. And thus, while Rome, Alexandria, Nicodemia, and Antioch resounded hourly with the savage cry of "The Christians to the lions!" far away in quiet Thebaid and among the palm-trees of the Great Oasis the monk chanted and read and worked. The beasts of the wilderness were his harmless companions, and, when he died, they scooped his grave; and man seemed, by leading an angelic life, to have recovered the gifts which had been the attendants of primeval innocence in Eden. And as the number of Christian philosophers augmented, monastic discipline acquired a settled shape in the East. Monasteries counted their inmates by the thousands, and thirty thousand recluses peopled the holy city of Assirinc, in Upper Egypt. To this day the Eastern bishops of the Greek rite, Catholic and schismatic, are, we believe, without exception, monks.—A Monk of St. Augustine.

MR. JOHN LAMBERT, an English traveller who visited New York in 1807, and was present on Evacuation day of that year, describes the military parade, which was composed of about 600 troops, and mentions that "one of the corps consisted wholly of *Irishmen* dressed in light-green jackets, white pantaloons, and helmets."

### CENTENNIAL MEMORIALS.

THE hundredth anniversary of the Declaration of Independence falling in this year, we devote considerable space to subjects apropos to that event. By referring to the list of battles given below, any one may learn when and where Revolutionary "centenary celebrations" will be in order. We also briefly narrate the part performed by Irishmen and Catholics in the Revolutionary struggle. The statistics relating to the temporal growth of our country during the century just closing are chiefly gathered from the Census Report of 1870; those in relation to the Church are collected from the most reliable sources, and exhibit a growth as marvellous as that of our resources.



MAIN BI 10.1. NG of the Centennial Exhibition, Fairmount Park, Philadelphia Dimensions length, 1,880 feet; width, 164 feet, ground area over 20 acres Materials: wood, iron, and giase

#### WHAT WE HAVE TO CELEBRATE.

The following is a list of the engagements during the Revolutionary War in which the Americans were successful, together with the respective commanders and the losses in killed, wounded, and prisoners:

LEXINGTON, April 19, 1775.—American commander, Parker; British, Smith and Pitcairn. American loss, 88; British, 273.

TICONDEROGA AND CROWN POINT, May 10, 11, 1775.—American commander, Allen; British, De Laplace. Americans captured 49 prisoners and 140 cannon. No bloodshed,

GREAT BRIDGE, December 9, 1775.—American commander, Woodford. British loss, 62; American, none,

FORT MOULTRIE, June 28, 1776.—American commander, Moultrie; British, Clinton and Parker. American loss, 24; British, 225.

TRENTON, December 26, 1776.—American commander, Washington; British. Rahl. British loss, 40 to 50 killed and wounded, and 1,000 prisoners.

PRINCETON, January 3, 1777.—American commander, Washington; British, Mawhood. American loss, 100; British, 400,

Bennington, August 16, 1777.—American commander, Stark; British, Baum and Breyman. American loss, about 200; British, over 800.

BEMIS' HEIGHTS (or STILLWATER), September 19 and October 7, 1777.—American commander, Gates; British, Burgoyne. The first battle was

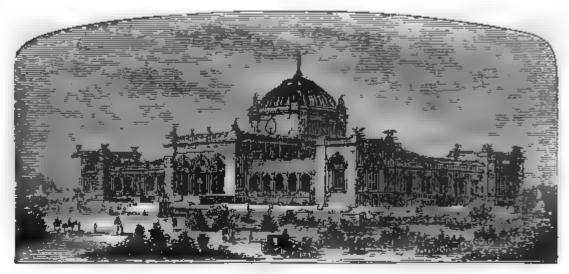
indecisive. American loss, 319; British, about 500. The second battle resulted in the defeat of the British, with a loss of 400. On the 17th of October Burgoyne surrendered his whole army—5,791 officers and men.

FORT MERCER, October 22, 1777.—American commander, Greene; British, Donop.

MONMOUTH, June 28, 1778.—American commander, Washington; British, Clinton. American loss, 228; British, about 300.

RHODE ISLAND (or QUAKER HILL), August 29, 1778.—American commander. Sullivan; British, Pigot. American loss, about 200; British, about 220.

KETTLE CREEK, February 14, 1779.—American commander, Pickens; British, Boyd. American loss, 38; British, 145.



ART GALLERY of the Centennial Exhibition, Fairmount Park, Philadelphia. Dimensions: length, 365 feet; width, ato feet; ground area over one acre. Materials: grande, iron, and glass.

STONY POINT, July 16, 1779.—American commander, Wayne; British, Johnson. American loss, 98; British, about 600.

Paulus' Hook, August 19, 1779.—American commander, Lee. British loss, 30 killed, 160 prisoners.

Kino's Mountain, October 7, 1780.—American commander, Campbell (Shelby and Cleveland), British, Ferguson. American loss, 20; British, 500 killed and wounded, 800 prisoners.

Cowpens, January 17, 1781.—American commander, Morgan; British, Tarleton American Ioss, 72; British, about 300 killed and wounded, 500 prisoners.

EUTAW SPRINGS, September 8, 1781.—American commander, Greene; British, Stewart, American loss, 555, British, 693. The battle was indecisive, but during the night the British retreated.

YORKTOWN, October 19, 1781.—American commander, Washington (the French allies were commanded by De Rochambeau, and the French fleet, under De Grasse, co-operated); British, Cornwallis. American loss, 300; British, 552. The British army of 7,015 men was surrendered to Washington, and the ships and seamen to De Grasse.

This surrender practically terminated the war, and the proclamation of peace was made to the American army on April 19, 1783, just eight years after the battle of Lexington.

#### IRISHMEN AND CATHOLICS IN THE REVOLUTION.

And now let us see how Irishmen and Catholics bore themselves in the struggle for freedom during the infancy of the republic.

When the "Stamp Act" was passed, in 1764, Franklin wrote to Charles Thompson, an Irish settler in Pennsylvania: "The sun of liberty is set; the Americans must light the lamps of industry and economy." Thompson replied: "Be assured we shall light torches of quite another sort." He spoke here the sentiment of his fellow-countrymen; for all the colonies furnished contingents of Irishmen.

The first overt act was the Boston massacre, an Irishman being among the victims. The next aggression was from the American side. The export of gunpowder into the colonies having been prohibited by the British Government, Major John Sullivan and John Langdon, of Portsmouth, N. H., with a company of townsmen, surprised the fort at Newcastle, took prisoners the captain and five men, captured one hundred barrels of gunpowder, fifteen light cannon, and a quantity of small arms, all of which afterwards did good service at Bunker Hill. For this act Sullivan and Langdon were elected to the Continental Congress which met in 1775, and the former was appointed one of the brigadiergenerals of the first American Army. When in April, 1775, Lexington and Concord were attacked by British troops, the records of the latter town were saved by Hugh Cargill, a native of Ballyshannon. At the battle of Bunker Hill the New Hampshire contingent of eight hundred consisted largely of Irishmen, under John Stark, and, after retiring, were reformed under General Sullivan. Major Andrew McClary, "whose great size and desperate valor made him conspicuous," fell while crossing the "Neck." Of Stark's command eighteen were killed and eightynine wounded. Of the eight brigadier-generals under Washington at the first council of war held by him (at Cambridge, July 9, 1775), two were Irishmen-Richard Montgomery of New York, and John Sullivan of New Hampshire; and "in the course of the war," says T. D. McGee, "a full third of the active chiefs of the army were of Irish birth or descent." Henry Knox, Washington's first commander of artillery, was the son of Irish parents. Of the rank and file the above-quoted author says: "Recruiting prospered most in the Irish townships."

In New York the Irish early enlisted in the cause. When, in 1775, Washington planned an expedition against Canada, one division was led by General Montgomery, who fell mortally wounded while gallantly adding the assault upon Quebec, on the night of December 31, 1775.

Total Montgomery's death was mourned as a national loss. He was

born in Ireland, in 1736, distinguished himself at the second siege of Louisburg, and served as colonel under Wolfe at the capture of Quebec, in 1759. Emigrating to New York, he settled in Dutchess County, and married the daughter of Chancellor Livingstone. In accepting the appointment to the army in June, 1775, he wrote: "The Congress having done me the honor of electing me brigadier-general in their service is an event which must put an end for a while, perhaps for ever, to the quiet scheme of life I had prescribed for myself; for, though entirely unexpected and undesired by me, the will of an oppressed people, compelled to choose between liberty and slavery, must be obeyed." The Canadian expedition having failed, in June, 1776, Burgoyne began his invading march toward the Hudson. Learning, on the way, that there were large stores of provisions at Bennington, he sent Colonel Baum, with a large party, to capture them. A short distance from Bennington Baum was met by John Stark and a body of militia, and totally routed. As Stark beheld the British lines forming, he exclaimed: "Boys, there are the red-coats. We must win to-day, or Molly Stark's a widow." (For this brilliant victory Stark was made a major-general.) Among the killed at Bennington was Captain McClary, whose relative fell at In 1775 James Clinton, of New York, was elected Bunker Hill. colonel of the Third State Regiment; his brother-in-law, Colonel James McClearey, commanded in the same militia, and in Hoosick's Life of De Witt Clinton is called "one of the bravest officers America George Clinton, an elder brother of James, was, after the death of Montgomery, appointed brigadier-general for New York, and held the Highlands against Sir H. Clinton, thus preventing his junction with Burgoyne, thereby materially aiding towards the victory of Gates over the latter at Stillwater—"a victory which led to the French alliance and saved the Revolutionary cause." James Gordon, who was born at Killead, County Antrim, Ireland, in 1739, was a colonel of militia, and saw much active service during the Revolution. He was also a representative in the First and Second Congresses, a State senator, and county judge. In a raid into New York by the British, Colonel Gordon was captured, and was held a prisoner in Canada for over two years, when he escaped. He died in Ballston in 1810. Colonel Gordon's sister was married to the brother of the unfortunate Jane McCrea, who was so tragically murdered by the Indians.

In Pennsylvania many Irish were settled in Ulster and Chester counties and in Philadelphia; and when, in 1775, Congress ordered several regiments to be raised in that State, commissions as colonels were given to Anthony Wayne, Stephen Moylan, William Irvine, William Thompson, Walter Stewart, John Shea, and Richard Butler, all Irishmen. The regiments of Wayne, Irvine, Butler, and Stewart formed part of the famous "Pennsylvania Line," and were also

known as the "Irish Brigade." Thompson's was a rifle regiment. Moylan, a native of Cork, and a brother of Bishop Moylan of that city, after being aid-de-camp to Washington and commissary-general, was transferred to the command of the dragoons, and "in almost every severe action of the war" where cavalry could operate we find the gallant "Moylan Dragoons." Colonel Butler, a shoot of the Ormond tree, and his five sons, displayed equal zeal, and merited from Lafayette the compliment that "whenever he wanted anything well done he got a Butler to do it." Dr. Edmund Hand, who came to Canada with the Irish Brigade as surgeon, was appointed lieutenant-colonel in Thompson's regiment, and on the 1st of March, 1776, raised to the full rank of colonel, from which, on the 1st of April, 1777, he was promoted to be brigadier-general. General Hand's corps "was distinguished in many actions of the war." In October, 1778, he succeeded General Stark in command at Albany, and conducted a successful expedition against the Indian Five Nations. In the campaign of 1780, after chastising the perfidious Delawares, the officers were entertained at a banquet by the citizens of Wyoming. Colonel Butler presided, and one of the toasts was: "May the kingdom of Ireland merit a stripe in the American standard." In 1781 General Hand was appointed adjutant-general—an office he held till the army was disbanded. He was frequently honored with civil appointments; was one of the authors of the Pennsylvania Constitution in 1790, and died at Lancaster, in that State, in 1803. the campaigns of 1777-78 one of the most conspicuous figures was Anthony Wayne. In February, 1777, he was promoted to be brigadiergeneral. At the battle of Germantown he "held the first place," and in that of Monmouth "he turned the fortunes of the day, and won the special thanks of Washington and Congress." His most brilliant actions, however, were the capture of Stony Point and the battle of Bergen Neck. By his success in this expedition the British were obliged to cross the Hudson and seek safety in New York. For his valor on these occasions Wayne received the sobriquet of "Mad Anthony." Among the officers who accompanied him were Major Stewart, his brother-in-law and countryman, and Colonel Irvine. Moylan's Dragoons also acted a conspicuous part. When the seat of war was transferred to the South, Wayne took an active and gallant part, and was accompanied throughout by "the remnant of Moylan's Dragoons." Of Colonel Fitzgerald, Washington's favorite aid-decamp, Mr. George Washington Custis says: "He was an Irish officer in the old Blue and Buffs, the first volunteer company raised in the South in the dawn of the Revolution, and commanded by Washington. In the campaign of 1778 he was appointed aid-de-camp to Washington." He distinguished himself at Princeton and elsewhere. Richard McAllister was born in Ireland, in 1725, and emigrated to America when young. In 1776 he was commissioned colonel in the second battalion of York County (Pa.) Volunteers. In this same battalion were also Lieutenant-Colonel David Kennedy, Major John Clark, and Captains McCarter and McCloskey, all Irishmen. David Grier was born at Braeke, County Donegal, Ireland, in 1741, and early emigrated to this country. On January 12, 1777, he was commissioned lieutenant-colonel in the seventh battalion of Pennsylvania, and was severely wounded at the battle of Paoli.

Want of space prevents us continuing the story of Irish heroism on shore in the war for independence, and we must rest content with the foregoing short narrative of the more conspicuous figures, and with the following brief account of how Irishmen served the cause upon the ocean.

The first naval capture made in the name of the United Colonies was that of the British store-ship Margaretta, in Machias Bay, in June, 1775, by five brothers, the sons of Maurice O'Brien, a native of Cork, then resident at Machias, Me. Two British vessels sent against the rebel village were captured by the brave brothers and their friends. A squadron, consisting of a frigate, a twenty-gun corvette, a brig of sixteen guns, and some schooners, was next sent from Halisax, but, by the bravery and skill of the O'Briens and Col. Foster, was beaten off. Says J. Fenimore Cooper, in his history of the navy: "This affair was the Lexington of the seas; for, like that celebrated conflict, it was the rising of the people against a regular force. . . . It was the first blow struck on the water after the war of the American Revolution had actually commenced." Many other gallant deeds were performed by these brothers. Jeremiah was appointed to command The Liberty, the armed schooner with which his first capture was made; his brother William served as his first lieutenant. Jeremiah also fitted out a twenty-gun letter-ofmarque, called the Hannibal. She took several prizes, but was captured by two British frigates, after a chase of forty-eight hours. John O'Brien sailed in the Hibernia, an armed schooner. "On June 21, 1779, took an English brig; on June 25 had an engagement of three hours with a ship of sixteen guns (indecisive); on July 7 took a schooner; July 10, took a ship carrying thirteen four-pounders, and the same day took a brig and then a schooner laden with molasses; July 11, took a brig in ballast and having a number of prisoners on board; gave them the brig, and gave chase to another brig that was in sight, and took her." Captain O'Brien was in many engagements, but was never taken.

Among the first naval commissions issued by Congress, Dec. 22, 1775, we find the names of Capts. John Barry, Daniel Vaughan, and John Fanning. Except of the first of these but little information can be gathered. John Barry was a native of Tacumshane, Wexford County, Ireland. Born, in 1745, within a stone's throw of the sea, he early sought a sailor's

life, and at the age of twenty-five had risen to be captain of the Black Prince, one of the finest of the London and Liverpool packets. In the latter part of 1775 Congress purchased a few merchantmen, and hastily fitted them up as vessels of war. Captain Barry was given command of the largest—the Lexington. In 1776 he was transferred to the frigate Effingham. These vessels were destroyed by the British fleet in the Dela-For many successful manœuvres, such as capturing ware, in 1777. store-ships, intercepting supplies, etc., Washington publicly thanked Barry and his men. In 1778 he commanded the Relief, and received the rank of commodore, being the first on whom it was conferred. In 1781, on his way home from France in the Alliance, he captured the British ship Atlanta and brig Trespasa, both in the same engagement. Captain Barry was badly wounded in the action, but continued to give orders till the enemy struck. In 1782 he engaged three British frigates in West Indian waters, and they retired badly damaged. From 1783 till his death, in 1803, Barry was constantly engaged in superintending the growth of the navy. By naval writers he has been styled the "Father of the American Navy," and under him were trained such heroes as Dale, Decatur, Stewart, and Murray.\* In the navy, in 1801, we find Captains McNeil, Barron, and Mullowney; Lieutenants Ross, McElroy, McRea, O'Driscoll, Byrne, Somers, McCutchen, and McClelland; Midshipmen McDonough (who distinguished himself in the severe engagement between the Constellation and the French frigate l'Insurgente, in 1799, having his foot shot off), Roach, Carroll, Magrath, Fleming. Hartigan, Hennessy, Dunn, O'Brien, Walsh, Blakely, T. McDonough, T. Moore, C. Moore, Rossitter, McConnell, Blake, Kearney, and Casey —all Irish by birth or parentage.

But not by arms alone did Irishmen serve their adopted country. When Congress endeavored to induce Canada to join the cause, of the four envoys selected two were Catholics of Irish origin, Rev. John Carroll and Charles Carroll of Carrollton.

In addition to the important services rendered abroad by Edmund Burke, Colonel Barre, Richard Brinsley Sheridan, and Henry Grattan, many of the race settled in this country, or their sons, bore a prominent part in shaping the politics of the young republic. Among these was Charles Thompson, born at Maghera, County Derry, in 1730. In his youth he became intimate with Benjamin Franklin, with whom he "agreed on all subjects except religion." In 1774 he was chosen Secretary to the first Congress, and continued to fill the office till the adoption of the Constitution, in 1789, closed its functions. He wrote out the Declaration of Independence from Jefferson's draught. Col. John Nixon, an Irishman, first read the Declaration to the people from the centre

window of the hall in which Congress met. John Dunlap, a native of Strabane, was printer to the convention, and the first who printed the Declaration.

Of the signers of the Declaration of Independence, Matthew Thornton, who signed for New Hampshire, was born in Ireland in 1714 (he was afterwards Chief-Justice of the Common Pleas in that State); James Smith, who signed for Pennsylvania, was born in Ireland in 1713; George Taylor, also a signer for Pennsylvania, was born in Ireland in 1716, and was so poor that his services were sold to pay the expense of his passage to America. George Read and Thomas McKean, signers for Delaware; Charles Carroll of Carrollton, a signer for Maryland; Edward Rutledge and Thomas Lynch, Jr., signers for South Carolina, were either the sons or descendants of Irishmen. In the convention which framed the Constitution, Ireland was represented by George Read. John Rutledge (brother to Edward), Pierce Butler (a descendant of the Kilkenny clan), Daniel Carroll (cousin to Charles), and Thomas Fitzsimons. Among the senators of the first Congress were Charles Carroll and Thomas Fitzsimons; among the representatives, John Sullivan and George Read. The first governor of Pennsylvania after the adoption of the Constitution was George Bryan, a native of Dublin.

In 1780, owing to the depreciation of continental money, the army was on the point of falling to pieces for want of food and clothing. In this crisis ninety three of the merchants of Philadelphia pledged their property and credit for various sums to establish and support a bank for supplying the wants of the army. Among the subscribers were twenty of Irish origin, who furnished \$442,500.

Many other facts might be adduced to prove that Catholic Irishmen did their full share of public service during the "times that tried men's souls," but we rest content with quoting Washington's reply to an

ADDRESS OF THE ROMAN CATHOLICS TO GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES.

SIR: We have been long impatient to testify our joy and unbounded confidence on your being called, by an unanimous vote, to the first station of a country in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and the collecting of those sentiments which warmed every breast. But the delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war, you shield them from the ravages of armed hostility; in peace, you establish public tranquillity by the justice and moderation, not less than by the vigor, of your government. By example, as well as by vigilance, you extend the influence of

laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends: that a superintending Providence governs the events of the world and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of our country have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature; she improves her agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account; because while our country preserves her freedom and independence we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defence under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted, and expect the full extension of them from the justice of those States which still restrict them; when we solicit the protection of Heaven over our common country, we neither omit nor can omit recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic clergy,

J. CARROLL.

In behalf of the Roman Catholic laity,

CHARLES CARROLL of Carrollton,
DANIEL CARROLL,
THOMAS FITZSIMONS,
DOMINICK LYNCH.

#### WASHINGTON'S REPLY.

To the Roman Catholics in the United States of America:

Gentlemen: While I now receive with much satisfaction your congratulations on my being called by an unanimous vote to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address. I feel that my conduct in war and in peace has met with more general approbation than could reasonably have been expected, and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations. The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the

smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home, and respectability abroad. As mankind become more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the honorable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity. G. WASHINGTON.

#### THEN AND NOW-A CONTRAST.

So wonderful has been the material growth of the United States during the first century of our national life that the mind can hardly comprehend it. We present here facts and figures to illustrate that growth.

The thirteen States represented by the signers of the Declaration of Independence had an area of 372,977 square miles. Our 37 States and 10 Territories at present possess an area of 3,578,392 square miles.

The population of the thirteen colonies in 1775, at the outbreak of the Revolution, was about 2,800,000 (one and a half millions less than that of New York State in 1870). The population of the United States in 1870 was 38,555,983, of which 5,566,546 were foreign born. The ten principal cities possessed the following populations in 1870: New York, 942,292, of which 202,000 were Irish; Philadelphia, 674,022, Irish, 96,698; Brooklyn, 376,099, Irish, 73,985; St. Louis, 310,864, Irish, 32,239; Chicago, 298,977, Irish, 40,000; Baltimore, 267,354, Irish, 15,223; Boston, 250,526, Irish, 56,900; Cincinnati, 216,239, Irish, 18,624; New Orleans, 191,418, Irish, 14,693; San Francisco, 149,473, Irish, 25,864. Of persons born in Ireland, there were residing in the United States in 1870, 1,855,779, of which 528,806 resided in the State of New York.

In 1775 railways were unknown. In 1875 the United States had about 75,000 miles, whose gross earnings amounted to over \$600,000,000. (In 1873, official figures, 70,651 miles; gross earnings, \$526,419,935.) The first railway in this country was opened in 1826, at Quincy, Mass., for carrying marble; the first passenger railway was a portion of the Baltimore and Ohio, about 1830.

In 1775 no canals had been opened in America. We now possess over 5,000 miles. The Erie Canal was begun in 1817. (Christopher

Colles, a native of Ireland, who came to this country about 1768, delivered in Philadelphia, in 1772, a series of lectures on "Lock Navigation." "He was," says De Witt Clinton, "the first person who suggested to the government of the State of New York the canals and improvements on the Ontario route. Unfortunately for him, he was generally considered as a visionary projector.") In 1874 steam navigation was successfully introduced on the Erie Canal, and wheat can now be transported from Buffalo to New York for one cent a bushel.

Telegraphs were not known in 1775. In 1875 the United States had 85,000 miles of poles, carrying over 175,000 miles of wire. The first line in America was built by Prof. Morse in 1844, between Washington and Baltimore.

In 1775 no successful steam vessel had yet been set afloat. Fulton started the *Clermont* on the Hudson in 1806. Our steam tonnage in the year 1874 was 1,185,610 tons (total sail and steam tonnage being 4,800,652 tons). This, of course, does not include the multitude of small river and lake steamboats, such as ferry-boats, etc.

We have no reliable data to compare the commerce of 1775 with that of 1875. In 1791, however, the amount of wheat exported was 1,018,339 bushels; of flour, 619,681 barrels; of cotton, 189,316 pounds. In the year ending June 30, 1874, there were exported 71,039,928 bushels of wheat; 4,094,094 barrels of flour; and 1,213,037,800 pounds of cotton. In 1874 the value of our total exports was \$586,402,089; of our imports, \$567,406,342.

From the United States Census Report for 1870 we gather the following facts:

The value of the principal manufactures in the United States in 1870 was \$4,232,325,442.

The value of the products of our mining industries in 1870 was \$152,598,994. Among these products were—anthracite coal, 15,664,275 tons; bituminous coal, 17,199,415 tons; petroleum, 181,263,505 gallons.

The value of the products of our fisheries was \$11,096,522.

The value of the real and prsonal estate of the United States in 1870 was \$30,068,518,507.

In 1870 the farms of the country amounted to 407,735,041 acres, of which 181,921,009 acres were improved, and 218,813,942 acres were unimproved. Value of farms, \$9,262,803,861; of implements and machinery, \$336,878,429. Value of farm productions, improvements, and additions to stock, \$2,447,538,658; value of animals slaughtered, \$398,956,376; of home manufactures, \$23,423,332; of forest productions, \$36,808,277; of market garden products, \$20,719,229; orchard products, \$47.335,189.

The following were some of the agricultural productions of

Wheat, bush, .		•	287,745,626	Rye, bush.,	•	16,918,795
Indian corn, bush.,	•	•	760,944,549	Oats, bush,	•	282,107,157
Darley, bush., .	•		29,761,305	Buckwheat, bush., .	•	9.821,721
Irish potatoes, bush,	•	•	143.337.473	Peas and beans, bush., .	•	5,746,027
Sweet potatoes, bush.,	•	•	21,709 824	Rice, lbs.,	•	73,636,021
Hay, tons,	•	•	27,316,048	Tobacco, lbs.,	•	262,735,341
Hops, lbs.,		•	25,456,669	Honey, lbs.,	•	14,702,815
Cane sugar, hhds.,	•	•	87,043	Cane molasses, gals., .	•	6,593,323
Maple sugar, lbs.,		•	28,443,645	Maple molasses, gals., .	•	921,057
Sorghum, hhds., .	•	•	2↓	Sorghum molasses, gals.,	•	16,050,089
Butter, lbs.,	•	•	514,092,683	Cheese, lbs.,	•	53,492,153
Milk sold, gals., .		•	235,500,599	Domestic wine, gals., .	•	3,092,330
Cotton, lbs.,		•	1,204,793,400	Flax, lbs.,		27,133,034
Wool, Ibs.,		•	100,102,387	Hemp, lbs.,	•	23,551,040
Horses,	•	•	7.145,370	Cattle,	•	23,820,608
Sheep,	•	•	23,477,951	Swine,	•	25,134,569

The cost of the Revolutionary war was \$135,193,703; that of the War of Secession about \$3,000,000; the public debt on July 1, 1865, being \$2,682,593,025 50. The public debt in 1791 was \$75,746,111 30; on December 1, 1874, it was \$2,138,938,334 14.

The total amount expended for public schools in 1870 was \$71,810,-304 27. This does not include the sums expended in private and parish schools, academies and colleges.

### GROWTH OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE 1775.

If we search history in vain for a parallel to the growth in wealth, population, and power of the United States during the century just closing, equally useless would it be to search for an era in the history of the Church, in any other country, when she has made such marvellous progress, during a like period, as she has in this country since 1775. Our material growth may be measurably accounted for by an enormous immigration, by the application of steam to carriage by land and water, by a vast multitude of labor-saving inventions, and so on. But how shall we account for this other and greater marvel? We can only say it is the work of God.

The first Catholic missions in the present limits of the United States were those of the Dominicans, Jesuits, and Franciscans among the Indians. These missions and missionaries passed away. "The English and Dutch colonies," says T. D'Arcy McGee, "planted in the very noonday of the Reformation, inherited all its virulence against priests and Jesuits. The so-called freemen of New England sought Rale in his chapel by the Norridgewock, and slew him on its threshold. Penn was censured for allowing Mass to be celebrated in his Sylvania, and, in 1741, a poor man was hanged in New York for being a priest.. The German emigrants to the Middle and Southern States did sometimes keep a concealed priest among them; but, under God, it was Irish immigration which, overcoming the malice of the bigot and the injustice

of the laws, gave freedom to the altar and security to its ministers." The earliest Catholic settlers were those in Maryland and Pennsylvania. The Carroll family immigrated to Maryland about 1700. Catholic clergymen could then officiate only in private houses, and the fathers of the Carrolls had chapels under their own roofs. John Carroll, first bishop and archbishop in the United States, was born in such a chapel-house, on January 8, 1735. "One of the first Catholic churches in Pennsylvania was connected with the house of a Miss Elizabeth McGawley, an Irish lady, who, with several of her tenantry, settled on land on the road leading from Nicetown to Frankfort." In 1734 Governor Gordon and Council prohibited the erection of a Catholic church in Walnut Street, Philadelphia. St. Joseph's Chapel was opened in 1733, however, and St. Mary's Church was erected in 1763. In 1756 the Catholics of Maryland were assessed for tithes to support the pastors of the Protestant denomi-In 1770 St. Peter's Church, in Baltimore, was founded. In 1784 the first Catholic congregation was assembled in Boston by the Abbé La Potherie, a Frenchman, and in 1788 they obtained the old French church in School Street. The old cathedral was dedicated in 1803 by Bishop Carroll, assisted by Dr. Cheverus. the beginning of the Church in the Eastern States. In New York, the first church, St. Peter's, was erected in 1786. In 1791 Bishop Carroll founded St. Mary's College, and in 1804 obtained a charter for Baltimore College, which was first opened in Mulberry Street in that city. St. Mary's is the alma mater of the Church in America. Besides these, within the present limits of the country, there were a few French Catholics at Detroit and in Illinois, and scattered trappers, with Indian converts. Louisiana and Florida had their Catholic church organizations dating from the settlements of those colonies, but the total of all these was inconsiderable. In California the cross had just been planted.

Such were the humble beginnings, such the difficulties encountered by the Church in laying her foundations, now so broad, in the United States. Let us contrast the Church of a century ago with that of to-day.

When, in 1784, Father John Carroll, S.J., was consecrated in England first bishop for the United States, there were not above six Catholic churches in the country. In 1874 there were 6,920 churches, chapels, and stations.

In 1785 Bishop Carroll estimated (doubtless too low) the Catholic population "in Maryland at 16,000, in Pennsylvania over 7,000, and, as far as information could be obtained, in other States about 15,000." In 1875 the Catholic population was over 6,000,000.

On December 7, 1800, was consecrated the first bishop in the United States—Right Rev. Leonard Neale. In 1875 the American hierarchy numbered one cardinal-archbishop, ten archbishops, and fifty-six bishop
lies and vicariates-apostolic.

On May 25, 1793, was ordained the first priest in the United States—Rev. Stephen T. Badin. In 1874 there were 4,873 priests.

In 1791 was founded the first Catholic college in the United States—St. Mary's. In 1874 there were 18 theological seminaries with 1,375 ecclesiastical students, 68 colleges, 511 academies and select schools, and 1,444 parish schools.

No Catholic asylum or hospital existed in the United States a century ago. In 1874 there were 215 asylums and 87 hospitals.

Such are the mighty results of less than a century of labor of the Church.

# Notre Dame de France,

AT LE PUY, IN FRANCE.

ONE of the most ancient and interesting cities of France is Le Puy. in Languedoc, the capital of the former province of Velay. It is built on the crest of a volcanic ridge (Mount Anis), and commands a view of three beautiful valleys, with the streams which fertilize them. canic rock, that of Corneit, rises behind the city, its loftiest summit being 433 feet above the city hall, and on the topmost pinnacle of basalt stands the bronze statue of "Our Lady of France," which is 53 feet high by 59 feet in circumference at its widest part. It is a masterpiece of art, combining in its colossal form religious grace and sweetness with tempered majesty, both in the Mother and Child. The statue weighs over 200,000 pounds, the infant Jesus alone weighing 60,000. The execution of this national work began in the spring of 1853. fifty-five different plans submitted by the principal European artists, that of Mr. Bonnassieux was unanimously adopted by the imperial commission. The statue, raised on its mountain basis, and solidly fixed and completed in every detail, was solemnly inaugurated September 12, 1860. The work comprises altogether an octagonal pedestal twenty-three feet high, on which rests a half-sphere supporting the statue proper. Within the pedestal is a flight of stone steps leading to a spiral staircase up through the centre of the statue, and terminating at an interior platform a little beneath the shoulders. This platform bears a ladder which terminates at the starry diadem around the Virgin's head, where a trap-door easily opens and permits the visitor to step out and look down on the city perched on its eagle-nest, on the head-waters of the Loire, as they force their turbulent course, through many a rugged mountain pass and many a rich upland vale, toward the far-off plains of Anjou and Poitou. There is not one inch of the marvellously beautiful panorama spread around the lofty throne of France's Virgin Queen that is not hallowed by glorious historical and religious memories. The



Notre Dame de Pranc

grand old cathedral beneath the spectator is one of the most interesting in Europe to the eye of the architect and the Christian. It was founded by Bishop Evodius, about 410, on the site of a Gallo-Roman temple of Diana, some of the friezes and portions of the walls being still visible in the Christian construction. Around this first sanctuary of the new religion successive bishops have built, till a gigantic and picturesque mass has covered the uneven surface of the hillside, and crept partly down the steep acclivity. A statue in cedar-wood, the work of the Christians of Mount Lebanon, was brought hither at a very early date, and became an object of veneration for the whole of Gaul. Several popes and nine kings of France are reckoned among the countless pilgrims. These solemn pilgrimages, where all France met annually, gave rise also to "courts of poetry" and literary tournaments, which lasted several days, and contributed much to stimulate intellectual culture in those warlike ages. There is another memorable circumstance connected with this venerable cathedral. Whenever Good Friday falls on March 25, there is a solemn jubilee that never fails to draw an immense concourse. The last jubilee of this kind was in 1864; the next will not fall within the present century.

THE DIFFERENCE.—How account for the fact that wherever the Protestant colonists of the American continent obtained a foothold, the Indians have been degraded and almost exterminated, whereas the Catholics have made Christians of and preserved them? Longfellow in a few lines tells us, when he shows the difference between cruelty and kindness, between the manners of treating the natives "in the old colony days, in Plymouth, the land of the Pilgrims," and "where dwells in his little village the Black Robe chief of the mission."

T.

-Miles Standish.

-Evangeline.

II.

<sup>&</sup>quot;Alden laughed as he wrote, and still the captain continued:

<sup>&#</sup>x27;Look! you can see from this window my brazen howitzer planted High on the roof of the church—a preacher who speaks to the purpose, Steady, straightforward, and strong, with irresistible logic, Orthodox, flashing conviction right into the hearts of the heathen.'"

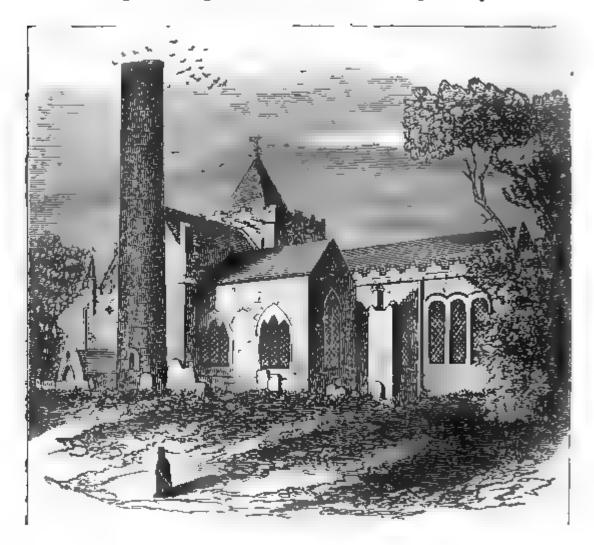
<sup>&</sup>quot;Thither they turned their steeds; and behind a spur of the mountains, Just as the sun went down, they heard a murmur of voices, And in a meadow green and broad, by the bank of a river, Saw the tents of the Christians, the tents of the Jesuit Mission.

Under a towering oak, that stood in the midst of the village,
Knelt the Black Robe chief with his children. A crucifix fastened
High on the trunk of the tree, and overshadowed by grapevines,
Looked with its agonized face on the multitude kneeling beneath it."

### CATHEDRAL CHURCH OF ST. CANICE, KILKENNY.

St. Canice's Cathedral was built early in the thirteenth century, but the Round Tower adjoining is of a period long anterior; its supposed erection lies between the sixth and ninth centuries,

The first great change in the cathedral building took place within



little more than a century after its foundation. The annalist Clyn, living at the time, records that on Friday, June 11, 1332, the belfry and a great part of the choir of St. Canice at Kilkenny fell, the ruins breaking down the bells and the vestibule of the chapel.

The original choir-plan consisted of arches between the side chapels, with a row of clerestory windows above and on either side. Only those arches nearest the tower had fallen. These were built up in a solid but in an unsightly manner by Bishop Ledred, who re-erected the tower and repaired the general damage.

After the ancient cathedral passed out of the hands of the Catholic

bishops, John Bale, when appointed to this see, in 1552, broke down the statues of the saints there, sparing, however, the painted windows put up by Bishop Ledred.

Never were the ceremonies of the Catholic Church performed in this cathedral with greater magnificence and impressiveness than during the nine years previous to the occupation of Kilkenny by the soldiers of Cromwell. The new Cromwellian raiders made sad havoc in the cathedral during their occupation.

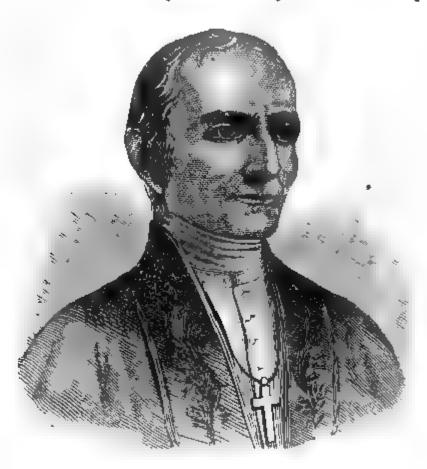
Ten years later the Protestant bishop Griffith Williams attempted to repair the injuries of this Cromwellian visitation. He repaired the roofs and doors, but stopped up several windows, to save the expense of reglazing, and made several other disfiguring changes, which lack of means, perhaps, as much as lack of taste may have suggested. monuments in particular appear to have been treated as mere rubbish. About a century ago Bishop Pococke entered on a further work of restoration; but his very fine internal choir fittings of carved oak, in the Corinthian style, were terribly incongruous. His colonnade, built against the gable of the north transept, in the Ionic order—in itself a very handsome structure—formed a glaring excrescence till it was removed within the past few years. He showed more commendable care for the ancient monuments, which he caused to be collected and arranged in the nave. However, he built up, or allowed to remain built up, considerable portions of nearly all the windows, which continued thus dwarfed of their fair proportions.

Latterly a great improvement has been accomplished. To remove the unsightly additions of these three periods of change, and to bring the old cathedral back as nearly as possible to its original purity of design, was the object of those works which the dean and chapter of St. Canice contemplated, and were actually commenced in 1864. In the form of a Latin cross, and as a specimen of Irish architecture—being thirteenth century or "Early English Gothic" in style—the simple elegance of the plan and the harmony of its proportions are features that strike the visitor.

Swiss Lake Villages.—The recent lowering of the waters of Lake Bienne by the Swiss Government, for the purpose of draining a considerable tract of land in the vicinity of the lake, has brought to light the piles on which an ancient village was built. The examination of the bed of the lake about the base of these piles has yielded human bones, together with those of domestic animals, and implements of stone, among which is a hatchet of nephrite sixteen centimetres long by seven broad. These lake-dwellings have also been found in Ireland, and were no doubt erected so as to protect the inhabitants from attacks of more warlike tribes or wild beasts, or perhaps both.

#### BISHOP BRUTE

Sixon William Gabriel Brute was born at Rennes, in France, on the 20th of March, 1779 His family was of excellent lineage, and his father was superintendent of the royal domains in Brittany, having his residence in the Palace of the Parliament at Rennes. He studied at the college of his native city, and, when that establishment was broken up by the Revolution, he resorted to private teachers. In order to avoid enrolment in a regiment of boys called the Hope of the Country,



which was raised during the Reign of Terror, he became a compositor in a printing office belonging to his mother's family. When security began to return, he studied medicine. Ηc was always a laborious and patient investigator, reading with pen in hand and notebook beside him: and in after-years the solidity and extensive range of his learning, and the readiness with which his

vast store of knowledge was brought into practical use, were the astonishment of all who knew him. He was graduated at the famous medical school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to devote himself to the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmittsburg to help Father Dubols in the management of the college of Mount St. Mary. The young and struggling institution owed almost as

much to this holy man as to its venerated founder. His scholarship enabled Father Dubois to extend the course of studies; his faculty of organization was of incalculable value in establishing the peculiar system upon which the college was necessarily conducted; his aptitude for business relieved the president of many pecuniary embarrassments; while his gentle and devout life was a shining example to the young men under his charge. "It is no disparagement," says Archbishop Bayley, "of those holy and eminent men who have adorned the annals of the Catholic Church in this country—of a Carroll, a Cheverus, a Dubois, and a Flaget—to say that no one has ever exerted a more beneficial influence in favor of the Catholic religion than Bishop Bruté. If Mount St. Mary's, in addition to all the other benefits it has bestowed upon Catholicity in this country, has been in a remarkable degree the nursery of an intelligent, active, zealous priesthood, exactly such as were needed to supply the peculiar wants of the Church in this country, every one at all acquainted with the history of that institution will allow that the true ecclesiastical spirit was stamped upon it by Bishop Bruté. His humility, piety, and learning made him a model of the Christian priest, and the impression his virtues made upon both ecclesiastical and lay students surpassed all oral instruction." Although he managed the involved affairs of the college with remarkable success, he seemed to know so little about money when only his own wants were to be provided for that he would begin a journey of a hundred miles on foot, forgetting to carry even the means to pay for a dinner. If he had five dollars in his pocket, it went to the first person who asked for it. He gave away even the clothes off his back, and when he visited the poor negroes in the country around the mountain he was often known to take off his linen to bestow it on them. In his missionary labors he walked sometimes fifty miles a day, book in hand, praying and reading by turns. Priests and bishops, near and far, came to him frequently for advice. "It was thus that, although apparently hidden in his mountain retreat, engaged in his quiet duties as a professor and missionary, his influence extended on every side, and the whole country may be said in some sense to have been the field of his labor. No opportunity of doing good escaped his vigilant zeal. If he heard of a rich Catholic who did not make good use of his riches; of one who was lukewarm in the faith; of a priest who was a cause of scandal, he immediately made use of every influence in his power to bring them to a sense of their duty. By fervent and touching letters addressed to themselves, and by interesting those who were acquainted with them, he endeavored to infuse into their souls some portion of the spirit of faith and devotion which burned in his own."

He was appointed first bishop of the new see of Vincennes, Indiana, in 1834. The bulls reached him while he was giving a retreat to the

Sisters of Charity at Emmittsburg. He went to the chapel and opened the documents on his knees, and the next day he began a retreat at Baltimore to decide whether he should accept or refuse. A conviction of duty triumphed over his natural unwillingness to leave his beloved seminary. He was consecrated at St. Louis, October 28, 1834, and immediately took possession of his see. It was a poor and sadly-neglected place. The cathedral was a plain, unfinished building, without either plastering or paint. The pew-rents amounted to \$100 a year; the revenue of the bishop did not exceed twenty dollars a month, and not all of even this small sum was paid. The episcopal palace consisted of one room and a closet. The diocese had only three priests, and contained no Catholic schools or other institutions, except an academy just opened by tour Sisters of Charity in Vincennes. The good bishop, besides the proper functions of his office, discharged the duties of a missionary priest, travelling on horseback all over a large extent of territory. He visited all the stations; he wrote twice a month to all his priests; he sought out all the scattered Catholic settlers, many of whom had not seen a priest for years; he preached to the Indians; he went to Europe and obtained twenty priests and seminarians for his diocese; he contributed constantly to the Catholic periodicals; he established a college, seminary, orphan asylum, and free school; and he aided his people and clergy to build a number of churches.

Such extraordinary labors soon destroyed his health. In five years he literally wore himself out in God's service, and on the 26th of June, 1839, he calmly and happily breathed his last in the odor of sanctity.

A new edition of the *Memoirs* of Bishop Bruté will soon be issued by The Catholic Publication Society, the former edition being long out of print. It is edited by Archbishop Bayley of Baltimore, and is illustrated with sketches from drawings left by Bishop Bruté.

CROMWELL'S MEDAL.—Contemporary accounts of Bossuet's eloquence agree that he surpassed, if possible, even himself in that sublimest of his funeral orations, the one on Queen Henrietta-Maria, widow of the unfortunate Charles I.; but we can understand the emotion that stirred his audience so profoundly when he gave out this startling text from the 2d Psalm, verse 10: "And now, O ye kings, understand: receive instructions, ye that judge the earth," only when we know (what was then familiar to all) that the tyrant Oliver Cromwell had a medal struck immediately after the tragedy of Whitehall, and sent as a threat to every sovereign in Europe, on which was inscribed, to commemorate the bloody event, these very words from the same psalm: "Et nunc reges intelligite!"

## SETON CHURCH.

This little church, whose original pile was very ancient, is situated near the sea-coast of Scotland, about twelve miles below Edinburgh, and rears itself close to the mansion-house of the Setons. It enclosed for many centuries their family tomb, and received from them whatever decorations, endowments, furniture of sacred vessels, and ornaments, etc., they imagined could add to its magnificence. The present struc-



granted to the "town of Seton the liberty of having a weekly market every Lord's day after Mass," when the traders would expose their wares in booths by the church, the presence of the clergy and sanctity of the place—under the invocation of Our Lady and St. Bennet, patron of the family—preserving order among the people and justice in their dealings. In the year 1493 it was made a collegiate establishment for a provost, six prebendaries, two singing boys, and a clerk, to whose support George Lord Seton assigned the tithes of the church and warkers.

chaplainries which had been founded in it by his ancestors. At later dates other members of the family made additions to the edifice, multiplied its decorations, increased its wealth, and raised within it some sumptuous monuments. In 1544 the English invaders, while destroying the neighboring castle, desecrated the church, and after removing the bells, organ, and other portable objects to their ships, burnt the beautiful timber-work within; but it was soon restored, and during the commotions of the Reformation had the good fortune to escape almost uninjured, and remained perfect until the Stuart rebellion of 1715, when the Hanoverian troops quartered in the vicinity defaced the inside of the building, broke the tombs, and tore up the pavement in search after hidden treasures and the lead that enclosed the bodies.

Seton Church while undamaged was a handsome cruciform Gothic structure, with a tall spire; now it stands desolate amidst ancestral oaks, entwined by the ivy, retaining nothing of its former self, and showing only the death-like and impressive beauty of an architectural ruin. The Earl of Wemyss, a descendant, but not the representative, of the original owners, is the present possessor, and has arrested the further progress of decay.

## PASTOR AETERNUS.

BY AUBREY DE VERE.

I SCALED the hills. No murky blot,
No mist obscured the diamond air:
One time, O God! those hills were not;
Thou spak'st—at thy command they were!

O'er ebon lakes the ledges hung;
More high were summits white with snow:
Some peak unseen along them flung
A crowned shadow creeping slow.

For hours I watched it. Vague and vast, From ridge to ridge, the mountains o'er, That king-like Semblance forward passed:

A shepherd's crook for staff it bore.

O Thou that leadest like a sheep
Thine Israel! all the earth is thine!
The mystic Manhood still must sweep
The worlds with healing shade divine.

sent to com

The airy pageant dies with day:
The hills, the worlds themselves, must die;
But Thou remainest such alway:

psalm: "L. Thy love is from eternity.

#### Rt. Rev. FREDERICK BARAGA, P.D.

#### A REMINISCENCE.

WHEN a priest, after a score and sen years spent, without ever relaxing the bow, in difficult missions, at last estimate a long-pent-up desire, and on an early spring morning starts from a "Down East" inland



town, and, turning his back against the "Hub" cleaves through "Gotham," and the "City of Brotherly Love," and the "Monumental City," and the metropolis, and the lands of pines, peanuts, and palmettes, to heave to for a rest at the "Crescent," thence to ascend on the wings of the "Father of Waters" to meet old schoolmates at Natches, and St. Louis (with due diversions for hasty acceledes at Memphis, and Nashvilla, and Louisville, and Cincinnati), and Alton, and Chicago, to survey the lakes, and draw a long breath at Mackings Point . . . . Ah.\ One \mathbb{P}

of reaching the goal of his peregrinations at last and resting his weary head.

There! you have one's experience in a nutshell. Long was the journey, but how well repaid its toilsomeness by the inspiring remembrances of Allouez, and Menard, and Druilettes, and Marest, and Marquette!

Frederick Baraga, born in Carniola of Illyria, June 29, 1797, ordained September 21, 1823, landed in New York on the last day of the year 1830, and hastened at once to his chosen field among the Ottawas and Otchipwes, founding missions everywhere, the smallest hamlet in the inmost recesses of the forest not escaping his burning zeal, and withal taking under his ministration the forlorn miner—from Grand Haven to Superior City and the settlements of the Upper Peninsula—whilst by way of recreation he would compose grammars and dictionaries and works in various Indian tongues. . . .

Consecrated bishop November 1, 1853, he died January 19, 1868. The household word all around Lake Superior, with Catholic and non-Catholic, pale-face and red-face, native and foreign, half-breed and Creole, with every man, woman, and child, is—Good Baraga.

That was a glorious evening—taking my rest in good and learned and genial Edward's rude arm-chair! Poor as the Northern missionary may be, he lives in luxury anent the life of an Upper Michigan missionary priest.

Rambling as the conversation was, for many a day, on the glorious deeds of the great Jesuit missionaries and their successors—and Father Edward seems to live on the lives of those apostles—yet BARAGA seemed to be the cynosure, for ever drawing our attention, for ever calling for enquiries on my part, and keenly interesting responses on that of my host. Severe and austere the good prelate appeared in his life, Austrian and aristocratic gravity blending with the holiest asceticism; yet there was a sparkling wit in his conversation, more felt than observed. One incident I was told which cannot but amuse and edify our readers.

The anecdote arrested my attention so vividly that I took the earliest opportunity to trust it to paper, and I can transcribe it here with pretty good assurance of its being faithfully given. Early in November, A.D. 1862, poor Bishop Baraga unexpectedly appeared in Hancock, Portage Lake, where my relator then resided. No telegraph lines were then in the copper regions to announce a bishop's arrival. Despatches were sent by mail, one north to send off a missionary, another south to summon a deacon destined to fill the other man's place, after being raised to the priesthood in Hancock. Rev. P. F—came, but demurred. "Bishop, did you not promise mother to ordain me at home?" "Did I?" replied the bishop. "Well, I believe I did. But how can I go to Rocklazd? Yet I must keep my word. Father E—, is not there a boat

going up the lake?" "Not that I know," answered Father E---. "Why. bishop, can't we foot it' Or I'll get a horse for you," suggested the deacon. "No, no horse; I'd rather walk. To-morrow is Sunday. We will start betime on Monday morning." And so start we did. The veteran missionary seemed pleased at the prospect of a journey such as he was wont to perform in the palmiest days of his apostleship—a journey of forty-eight miles through Michigan woods, on a road so-called just because it was no road at all—and all for the purpose of ordaining his Benjamin Levite at the latter's home and in obedience to a promise made to his old friend Mrs. F--- years ago! It was eight of the clock, Nov. 10. By much entreaty I was allowed to be one of the party, with the privilege of being the colporteur of mitre. crozier [may be it was something like one we know to have been used by Bishop Chance—three pieces of reed connected with each other and covered with gilt paper!], pontifical—in a word, all the missionary pontiff's insignia. In fact, the deacon was a poor traveller, and he had his own effects to carry. The bishop went on bravely through the slough and the mud, when, after three hours' travel, he felt hungry; but all our stock consisted of a slice of meat, and the prelate's stomach had been unused to meat for many a year. But hunger forced him to taste of it; he became distressed and attacked with diarrhoea. At one o'clock we halted at a house by the road, where we were served with chicken broth, and matters grew worse with the poor old bishop. We started again, but by the approach of night he became so faint that he could scarcely keep on his feet; and yet we were five miles from the "Half-Way House," twentythree miles from Hancock. We then travelled at the rate of a mile an hour, the bishop in the middle, supported on each side by priest and deacon—an apostolic missa in tertio, in good sooth!

By the help of a light fall of snow we were enabled to see our way in that Cimmerian darkness, whilst it also covered the mud-holes, into which we fell, now singly, now all together. "It is lucky," said the good old prelate with a laugh, "that no one is by to see us in this plight." There and then an association of ideas brought on a reminiscence of Rome, and made both the bishop and myself remember an adventure awakened in our minds by the strangeness of our situation, and he exclaimed: "Povero vecchiuccio! povero vecchiuccio!" with that gentle, subdued laugh peculiar to himself. Then, as by way of explanation, he added: "When I was at the Vatican, we saw a poor, stooping, and staggering old man coming up one of the corridors, and every one exclaimed: 'Povero vecchiuccio!' [O the poor little old man!] And now I am the vecchiuccio!"

At ten we descried a light, and shortly after deposited our dear, precious burden in the far from elegant yet snug parlor of the "Half-Way House." Povero vecchiuccio! I shall tell you, dear brother, how, after

drying and warming his feet, that vecchiuccio, strong in his weakness, though overpowered with sleep-for he had been up, as usual, since three or four A.M., and nine o'clock P.M. was his hour for retiring-went to work to recite Vespers and Compline (it took him half an hour to get through, for every now and then his head came heavily down upon the book); how, after a short rest of four hours in a little garret room, he was up again at his meditation, Matins and Lauds, etc.; how at seven we resumed our painful journey, the evening overtaking us with no better accommodations, but in a far worse plight, until at noon of the third day we crossed the threshold of the Rockland Presbytery-forsooth, too small to give lodging to so many guests; how the fattened calf was killed, and in due time the first Lake Superior boy raised to the dignity of the priesthood; how, by a kind disposition of divine Providence, a late boat called, out of all expectation, at Ontonagon, but for which the good bishop must have remained amongst us in the copper regions the whole winter, else travel on foot (as he said he would have done) all the way through the woods from thence to Sault Ste. Marie, a trifle more than three hundred miles!

To bring my record to a close, I will only say that a whole book might be filled with the edifying things I heard from "mine good host," who crowned all his favors with granting me the possession of a slip of paper on which the saintly prelate, speechless, but with a clear mind, a trembling yet distinct hand, wrote, a few hours before breathing his last, a wish dear to his heart. Enshrined in a charming little frame, it forms the dearest ornament of my library.

THE TRUE PHILOSOPHER.—One day, says M. Cochin, I was walking in the court of the Institute (Paris) with M. Cousin and a learned professor of philosophy. A young curate had just passed, and, as he went from us towards the lodge, M. Cousin, looking at him from a distance, stopped and said to his colleague: "My friend, we have been teaching philosophy all our life; we call young men of education together, and endeavor to prove to them, by laborious arguments, that there is a soul. In the meantime, what has this young priest been doing, and where has he been going? He goes to reconcile the souls of husband and wife, to strengthen the soul of an old man at the point of death, to struggle with vice in the soul of a bad man, with temptation in the soul of a young girl, with despair in the soul of the unhappy, to enlighten the soul of a child. And we wish to throw such as that into the river! It would be better to be thrown in ourselves with a stone about our necks. Let us be honest enough to admit what they are doing for souls while we are trying to recognize the soul's existence."—Lacordaire's Correspondence with Mme. Swetchine.

# JOSEPH FRANCIS,

#### GOVERNOR OF THE PASSAMAQUODDY INDIANS.

GOVERNOR FRANCIS died on the 2d of March, 1875, in the Indian village near Pembroke, Maine, and was buried on the 7th. He was a Catholic, a practical one, like all Passamaquoddy Indians are, none excepted, as we are assured by their apostolic missionary, the Patriarch Rev. Eugene Vetromile. There was nothing extraordinary in the old man's ways. Having attained the patriarchal age of more than one hundred years, he lost both his sight and his mind; yet in matters of religion he felt the keenest interest, even to the most minute details. He was regularly led to the church, to his place of honor, where he sat the supreme magistrate of his tribe, scrupulously dressed in the insignia of his office, a mammoth rosary hanging around his neck, whilst on another, held in his hands, he told his beads; always the first at the hour for prayer, the first also ever to welcome the Patlias in his missionary visitations. He was never known to speak one word of English, but his speech was of the purest and most classical ancient Indian dialect.

It was part of his office to carry the cross at the head of processions and of funerals; and he never missed this part of his duty, even when his frame was tottering, his mind wandering, and his eyes blind. Woe to them had they neglected to warn him of the approaching call to duty! Amid the severest storms of snow, sleet, and wind, under pelting rains or burning skies, his head uncovered, he walked with stately dignity and lofty bearing, supported on either side by two Indians, who from time to time would uplift his arms, like Moses' of old.

Glorious old man! but one limb of that grand old tree which, planted by the hands of the Father to overspread and shelter this great land, has been stripped, and hacked, and harried, and belabored to the very roots! Instead of affording the cooling shades of native vitality, it lies indecorously shorn of its glory, with scattered limbs, gnarled branches, withered leaves, trodden under foot by the ruthless heel of the savage pale-face.

GREEK AND LATIN INSCRIPTIONS.—The first comprehensive collection of these remains of antiquity, which are so important for our knowledge of the languages, manners, customs, laws, and religions of the ancient world, was made by Cyriacus of Ancona, in 1435, who undertook his travels of research through Italy, Greece, and Asia Minor at the request and expense of Cardinal Parentucelli, afterwards Pope Nicholas V., the earliest patron, at their revival, of letters and the axts.

#### REV. CHARLES NEBINCES.

It will be a source of much gratification to our readers to know that a reverend gentleman, a countryman of the saintly priest whose likeness we give, and one every way qualified for the accomplishment of his task, has been engaged for some time past in collecting materials for a life of the Rev. Father Nerincks, one of the apostles of the Church in

the far West.



Charles Norincks W ... born in Herffelingen of Hainault, province of Belgium. After having completed his acadomic course in the University of Louvain. was admitted to the Seminary of Malinos in 1781. and entered the school of divinity. His rapid progress in science was only equalled by the ardent soal with which he applied

himself to the improvement of his soul and the acquirement of those virtues which adora the life of a true priest. Humility seems to have been the virtue to the acquirement of which he applied his carnest endeavors. In the language of the late Archbishop Spalding, "Though he far outstripped his companions, yet he did not permit himself to be elated with his success. He referred all his actions to God, to whom he was united by a habitual spirit of prayer. He concealed his success, even from his own eyes, under the garb of a deep internal humility; and from those of his companions under the well of an unaffected

modesty." This explains the many extraordinary deeds of Father Nerinckx's long, heroic, and saintly apostolic career.

Ordained priest in 1785, he was appointed to one of the parishes in Malines, where he labored with unremitting zeal for eight years. Thence he was transferred to the rectory of Everbery Meerbeke, a parish half way between Malines and Brussels—a field for apostolic zeal; the church dilapidated, and a numerous congregation sadly neglected. In a short time, by his untiring zeal and a most exemplary life, devoted to his work with that singleness of purpose which marked his labors wherever he was called to exercise the holy ministry, he succeeded in rendering Everbery Meerbeke a model of parishes.

His uncompromising conduct drew on him the hatred of the "infidel leaders of the French revolutionary movement," and orders were issued for his arrest. He was forced to abandon his dear mission. Secreted in the hospital of Terremonde from 1797 to 1804, he actually "carried his life in his hands. . . . He said Mass for the hospitalier nuns every morning at two o'clock, and then retired to his hiding-place before the dawn."

During this painful concealment, the history whereof would fill pages of heroic deeds and hair-breadth escapes, he yet found leisure to compose volumes of controversy, church history, and canon law, which, however, his humility would not allow him to publish, although earnestly requested to do so by his friends and superiors. More than this, from his place of concealment he often stole into his beloved parish of Everbery Meerbeke, and carried the consolations of religion to the death-beds of his beloved parishioners.

At last, after an earnest beseeching for light from above, when the opportunities of serving his persecuted brethren in his native land became almost impossible, he resolved to bid farewell to Europe, and accordingly, on the 14th of August, 1804, sailed from Amsterdam in a vessel bound for America. The craft was unseaworthy, the captain and the crew impious and profane, the weather adverse, and only about the middle of November, preserved from shipwreck by a special interposition of divine Providence, he landed in Baltimore.

No wonder that after so many perils of land and sea he adopted for his favorite motto: "Do not forsake Providence, and he will never forsake you!"

Charles Nerinckx was then in his forty-fifth year. Bishop Carroll received him with open arms. After a few months spent at Georgetown College, where, with wonderful facility, the great missionary was able to master the English language, heretofore unknown to him, he was detailed as aid to the *Protosacerdos* of the United States, Father Badin, who just then was the only missionary priest in the wilderness of Kentucky.

He arrived in Kentucky in July, 1805. It is simply impossible to

give even the smallest sketch of what Father Nerinckx accomplished in his new mission. His life, his sufferings, his wonderful deeds in the salvation of souls, his travels, his adventures, and the dangers he encountered seem also to border on the ideal of a great romance. We leave the particulars of the wonderful life of this great apostle to his future biographer.

He built ten churches in Kentucky, and there is no exaggeration in saying that he built them with his own hands. Of his own house, built by himself, he was wont to say "that his palace had cost him just \$6 50 in money." True, it must not have been a very great expense to build such log-houses as the one the writer of this notice had the pleasure of occupying once, when hospitably entertained in what was at one time the episcopal residence of the great patriarch of the West, Bishop Flaget, and of his coadjutor, Bishop David.

But we must close our notice, imperfect as it is. Father Nerinckx was nominated to the Diocese of New Orleans, but refused the dig-In 1812 he instituted, with the approbation of Rome, the sisters called Lorettines, or friends of Mary, since spread over Missouri, Nebraska, and New Mexico. He visited Rome in 1815, when he seriously entertained a project of entering the Company of Jesus. His request did not meet with a favorable consideration in view of his age, and for the reason that he would be better enabled to forward the unfinished works and foundations in the secular state than if bound by the obligations of a religious profession. He revisited his native Belgium in 1821, and died at St. Genevieve, Mo., whilst he was engaged in the visitation of his order, the Lorettines, on the 12th of August, 1824, aged sixty-three. His remains were removed in 1833 to the mother-house of the Lorettines in Kentucky. There, in the centre of the garden, they sweetly rest, embalmed in the memory of his children, who, in the calm of early morn and still twilight, kneel by the modest tomb, praying rest to his soul, and beseeching strength to walk in the heavenward path the saintly founder has so well traced for their guidance, sanctification, and everlasting happiness.

The likeness we publish was given to the writer by a Sister of Loretto, Marion County, Ky., on Ascension Day, 1860, whilst on a visit to the great institutions of sanctity and learning with which those incomparable men, Badin, and David, and Flaget, have hallowed the Western country, and which were also so admirably fostered by the tender and paternal care of their successor, Martin John Spalding, who was our leader and instructor in our pilgrimage of love and devotion.

THE stone monuments of England, like Stonehenge, are supposed by Mr. James Ferguson to be military trophies erected in the time of King Arthur on the battle-fields by the victorious armies.

#### Ruins of St. Colman's Church, Junisboffin.

The island of Innisboffin gives name to a parish in the barony of Murrisk, and County Mayo. Some ancient monastic remains are to be seen here, adjoining St. Colman's Well and Church Lough. The monastic institution is said to have been founded by St. Colman A.D. 667. Remote as its situation is, for centuries the voice of prayer and the song of praise to God rose above the murmurings of the wild Atlantic waves that surge around its shores.



The old oratory of St. Colman yet remains. The rained quadrangle measures externally or feet in length by 23 feet in width. The walls are about three feet in thickness. The oriel window measures on the outside two feet, and on the inside it is splayed to a breadth of five feet; while it is six feet six inches in height. On the eastern gable are two buttresses; the buttress towards the south is six feet thick, and that towards the north is only five feet six inches. Small side-windows are broken away. In the south side wail and west gable are two doors of similar dimensions—viz., five feet in height by four feet in width. No multions are to be found in the windows, while the arches of oriels and doors are very flat. The undressed stones of which the church is built are placed edgewise, and the mortar in the walls is very adhesive. Sa.

Colman's well is enclosed, about one hundred paces from the ruin, with a stream running between both. The water of the more immediate north hill is carried clear of the church site through a drain sunk by the monks, which is effective to this day. On one side of the ruin is an eminence called Knock. On the right, as represented in the engraving, is a sheet of water, called Lough Teampul; on the left is the Atlantic Ocean.

Good Advice.—The beginning of learning is humility. This teacheth us many things; but those that follow do chiefly concern students. Make light of no science; be not ashamed to learn of any one; when thou art learned, do not look down upon others. Many have been led astray in wishing to appear learned before their time. They begin to pretend to be what they are not, and are ashamed to appear as they really are. I have known many, ignorant of the lowest things, who will deal with none but lofty subjects, and think themselves great because they have read the writings, or listened to the sayings, of great and learned men. "We have seen them," they are wont to say; "we have spoken with them; such a one knew us." Would that nobody knew me, and I knew all things!—Hugh of St. Victor.

MASSACHUSETTS' MOTTO.—This somewhat truculent motto is not original, but was taken from a couple of lines which that traitor to his king and country, Algernon Sydney, had the insolence to write in the Book of Mottoes of the Royal Library at Copenhagen, while residing in an official capacity at the Danish court in 1659:

"... Manus hæc inimica tyrannis

Ense petit placidam sub libertate quietem."

But even the exquisite Latinity is borrowed in part from Politian's poem "Rusticus," with which Sydney must have been acquainted:

"Quà bonus hospitium felix placidamque quietem Indulget laurens."

A Poor Plagiarism.—The following inscription on one of the foundation-stones of the State-House at Columbia, S. C.: "Ut. Rosa. Flos. Florum. Sic. Domus. Est. Domorum. In. Gubernatore (?) Australis. Carolinæ. A.D. 1788," is taken partly from an old Latin couplet inscribed in Saxon characters near the entrance door of the beautiful chapter-house of York Minster, which was erected about the year 1320.

Ut Rosa Flos Florum,

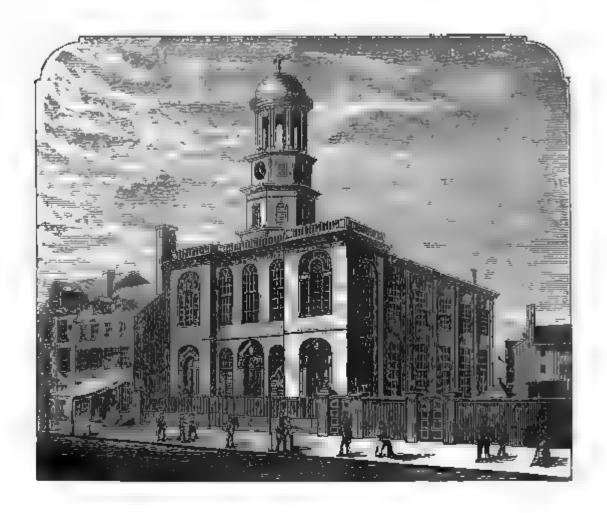
Sic est Domus Ista Domorum.

As the rose is queen of flowers,

So this house is king of towers.

# THE AUGUSTINIAN CHURCH OF ST. AUGUSTINE:

The woodcut below represents the Augustinian Church of St. Augustine, the first Catholic church built in the city proper of Philadelphia. The founder of it was the Rev. Thomas Matthew Carr, D.D., aged thirty-five, of the Order of Hermits of St. Augustine, who had come to this country in 1790, together with a confrere, the Rev. Geo. Staunton.



Dr. Carr was of very scholarly parts, an orator of much repute, an accomplished violinist, and a zealous and apostolic priest. The lot on which the church was built had been purchased by him the 11th of July, 1796, from Mr. Jonathan Meredith, on a ground rent of 340 Spanish milled dollars per annum. The lot, 75 by 175 feet, fronting on Fourth Street below Vine, ran back to Crown Street, so called from its running on the crest of the highest site within the city proper. On this lot was erected the church seen in the picture, a plain, rectangular building, 62 by 125 feet, with a cupola 75 feet high. The corner-stone was laid.

the 12th of June, 1796, with Mr. Nicholas Fagan as architect, and opened to divine worship June 7, 1801, under the patronage of the blessed patriarch Augustine. In 1804 it was completed, and the religious attending it chartered under the title of "Brothers of the Order of Hermits of St. Augustine." These ministered in the early days of this century to the Catholics of Camden, Gloucester Point, and much of Eastern Pennsylvania, over whom Dr. Carr was promoted as vicargeneral.

Many illustrious patriots contributed generously towards the building of the church. In the collection list opened by Dr. Carr appear the names of the "Father of Our Country," a donor of \$150; Commodore Barry of \$150; George Meade, father of General Meade, of \$50; Stephen Girard of \$40; and Captains John Barry, Hoare, O'Connor, Faulkner, of \$10 each; of General Montgomery, Matthew Carey, besides many others whose names are still as "household words" to patriotic Philadelphians. The old church had 164 pews, divided by three aisles. Commodore Barry's was No. 1 on the epistle side.

In the burying-ground, which lay to one side of the church (a lot purchased the 7th of July, 1797, of Frederick Vogel, for \$106 75), were buried many noted citizens, among them the sister of General Montgomery. In 1820 Dr. Hurley, O.S.A. (successor to Dr. Carr, who died the preceding year, at the age of sixty-four), completed the school building, which cost \$3,700. In 1838 the statistics of the pastor showed 2,146 adults in the congregation, 856 children, and 750 communicants.

In 1844, the 8th of May, the fine old church was burned to the ground by the anti-Catholic rioters, in the presence of Mayor Scott, Sheriff McMichael, and the military, who had held possession of the building shortly before the conflagration. With it were burned its numerous art treasures, a library—the finest ecclesiastical one then in the United States—paintings valued at \$8,000, and the famous clock (which rightfully should have been hallowed to all true patriots)—the clock that had pealed the hour of liberty from the tower of the State-House during the reading from its steps of the Declaration of Independence. Nothing in the church was saved from the flames except the symbolical eye over the high altar.

Thus perished the monument reared by the pious Carr to his sainted father. Yet on its ashes has now been reared, since 1846, the new Church of St. Augustine, grander than its predecessor, and far more beautiful, while around it cluster (as is only natural) schools for the young and the academician, a convent for religious, and a grave-yard, fitting spot for those to rest in who have grown up near God's temple, worshipped at his altar, and died gray in his service.

# THE CATHOLIC POPULATION OF THE WORLD.

#### EUROPE.

Belgium, 5,065,000	Hungary,	0 260 000									
Danmark		9,163,000									
Camanan	77 11 4	1,085,000									
Paris de la Cardenda - 0	**	1,313,000									
		400 600									
<u> </u>	Russia (not including Poland),										
	D	2,883,000									
· ·	· ·	45,000									
The state of the s	0	10,000									
Portugal, 4,365,000		4,000									
Italy,	Turkey,	7,600,000									
Austria (proper), 18,741,000											
Poland, 4,556,000	mant to man										
Ireland; 4,142,000	Total in Europe,	153,677 <b>,000</b>									
AMERICA.											
Brazil, 10,000,000	Nicaragua,	400,000									
Mexico, 9,173,000	Uruguay,	400,000									
Colombia, 3,000,000	Honduras,	350,000									
Peru, 2,500,000	Costa Rica,	165,000									
Bolivia, 2,000,000	Santo Domingo,	136,000									
Chili, 2,000,000	Cuba,	1,414,508									
Argentine Republic, 1,836,000	Porto Rico,	646,362									
Venezuela,	American French Possessions, .	335.366									
Ecuador, 1,100,000	United States,	რ, <b>იი</b> ი, <b>იიი</b>									
Guatemala, 1,180,000	British North America (esti-	(,,000,000									
Paraguay, 1,000,000	mated),	2,000,000									
San Salvador, 600,000		2,000,000									
Hayti,	Total in America,	48,308,236									
118/11, 1 1 1 1 3/2(000)		40,300,230									
AS	IA.	-									
United Jacobites, 35,000	Tonkin,	376,010									
Chaldeans, 20,000	Cochin-China,	92.538									
Maronites, 530,000	Japan,	13,000									
Melchites, 20,000	Gambogia,	10,000									
Armenians, 30,000	Siam,	10,000									
In Palestine and the Levant, . 60,000	Burmah,	9,350									
Siberia, 10,000	Dutch Colonies,	28,000									
India (east),	Portuguese Colonies,	70,000									
India (west), 430,394	Philippine Islands,	4,319,269									
China, Mongolia, and Mand-	·										
chouria, 360,000	Total in Asia,	7,347,561									
	·										
AFRICA.											
Algeria,	Egypt, Tunis, and Tripoli, .	50,000									
Senegambia, 4,000	Missions in various parts, 15,00										
Reunion, 209,727	Portuguese Missions,	688,200									
Spanish Guinea, 3,000											
English Colonies, 101,000	Total in Africa,	z.302,787									
		-									

#### AUSTRALASIA.

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153,677,000											grobe,
48,308,236											America,
7,347,561										٠	ksia, .
1,301,757			4								Africa, .
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211,127,158	. '								total.	nd	Grau

These statistics have been taken from the most impartial authorities and the most reliable latest sources of information for the past year, including the Almanach de Gotha, Daniels' Geography, the publications of the "Society of Catholic Missions," etc. In comparison with the accounts furnished for the year 1840, they show that, notwithstanding the many derelictions of nominal Catholics throughout the world which have taken place in the last generation, the Church now has over twenty millions more of practical Catholics than she had at that period. If this be decadence, we would like to know what is true progress.

THE statistics of the religious establishments in Ireland previous to the reign of Henry VIII. were as follows.

- 231 abbeys and priories of the Canons Regular of St. Augustine.
- 36 monasteries of the Canonesses Regular of St. Augustine.
- g abbeys and priories of the Canons Regular of Premontre.
- 22 preceptories and priories of the Knights of St. John of Jerusalem.
- 14 priories and hospitals of the Trinitarians.
- 9 abbeys and priories of the Benedictines.
- 5 monasteries of the Benedictines (nuns).
- 42 abbeys of the Cistercians.
- 2 monasteries of the Cistercians (nuns).
- 43 convents of the Dominicans.
- 65 convents of the Friars Minor.
- 26 convents of the Augustinian Hermits.
- 25 convents of the Carmelites.

-Hibernia Dominicana, De Burgo, O.S.D.

True's Revence.—On the 10th of December, 1520, Martin Luther and his mob burned the Books of Canon Law in a great bonfire at Wittenberg, thinking to have done with them for ever; but more than three hundred years afterwards one of the best editions of the Corpus Juris Committee is printed, edited, and published by Protestants in the very

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#### NICHOLAS CARDINAL WISEMAN.

THE name of Nicholas Cardinal Wiseman, Archbishop of Westminster, is intimately associated with the revival of Catholicity in England. To him, in fact, is mainly due, under Providence, the extraordinary progress which the ancient faith has of late made and is still making in Great Britain, among the very classes whose ancestors led the van in

the great rebellion of the sixteenth century against authority and religion. Yet Cardinal Wiseman was not an Englishman. He was born in Seville, Spain, August 2, 1802, of parents who could trace their descent to Irish Catholic families who, on account of their adherence to the faith, were obliged to seek refuge in a foreign country.

The invasion of the Spanish peninsula in 1808 compelled Mrs. Wiseman, her husband being dead, to remove with her infant son to Ireland, where she hoped to obtain for him at least a primary Catholic



education. But the shadow of the penal laws was still over that unfortunate island, and she was doomed to disappointment. She therefore, after two years' effort, concluded to send him to St. Cuthbert's College, Ushaw, England, then under the charge of the historian, Dr. Lingard. Here the youth remained eight years, a diligent student, particularly devoted to classics and the pursuit of antiquarian lore. When, in 1818, the English College at Rome was reopened by order of Pope Plus VII, young Wiseman and six fellow-students were sent to the Eternal City to the nucleus of its new alumni, and for twenty-two years he remain—it consists with it, first as pupil and afterwards as rector. He had

scarcely attained his majority when he received his degree of doctor, and in the year 1825 he was ordained priest. Father Wiseman was intended primarily for the English mission; but the year after his ordination he was appointed vice-rector of the college, and in 1827 was named professor of Oriental languages in the Roman University, in recognition of his marked proficiency in that branch of learning. In that year, also, he was selected by Leo XII. to deliver a series of Lenten sermons in English in the church of Gesù e Maria. By untiring industry and systematic regulation of his time he was enabled, without inconvenience, to perform all the duties of those several positions conscientiously, to the great advantage of his pupils and hearers, and the manifest satisfaction of his ecclesiastical superiors.

When in 1840, on account of the rapid growth of Catholicity in England, it was resolved to increase the number of vicars-apostolic from four to eight, Dr. Wiseman was nominated coadjutor to the Rt. Rev. Dr. Walsh at Wolverhampton, and was consecrated at Rome by Cardinal Fransoni. He arrived soon after at the scene of his future usefulness, and, in addition to his other labors, accepted the presidency of St. Mary's College, Ascott, near Birmingham. After nine years, spent in the performance of the duties pertaining to his sacred office, as well as in reorganizing and supervising St. Mary's, and in delivering numerous lectures on moral, scientific, and literary subjects, Dr. Wiseman was made vicar-apostolic of the district of London. Upon the re-establishment of the hierarchy in England by Pius IX. in 1850, this title was changed to those of Cardinal and Archbishop of Westminster. New honors brought with them new responsibilities and increased burdens.

But the Cardinal was a true soldier and prince of the Church. Nothing daunted him. By voice and pen and example; in the pulpit and from the lecture-desk; through the medium of books, reviews, magazines, and even weekly papers; in his outward seeming and social converse, he persisted in expounding and explaining the tenets of the Church, and where he did not succeed in convincing he certainly helped most efficiently to break down prejudice and extort respect. His industry was wonderful. No mental effort seemed too great or too recondite for him. Whether it was a profound analysis of Catholic dogma, an elegant disquisition on science and the arts, or an artistically-constructed tale of the days of the early martyrs, he was equally versatile and always excellent.

The last time Cardinal Wiseman visited Rome was in 1860, when he went at the request of Pius IX. to consult on the affairs of the universal Church. He had known five popes personally, but with his Holiness the present Sovereign Pontiff he was on terms of more than ordinary intimacy; he was his counsellor as well as his friend. After his brief but eventful visit to the Christian capital, he returned to England, men-

tally and spiritually strengthened; but his physical powers, worn down by the constant labors of a quarter of a century, at length gave way, and on the 15th of January, 1865, he died in the olor of sanctity, surrounded by his faithful clergy.

Cardinal Wiseman has left behind him many literary memorials, consisting of sermons, essays, and lectures on religious topics, on science, art, and antiquities; biographies, works of fiction, and minor tales. His best eulogy, however, is to be found in the fact that at his death there were in England fourteen bishops, over fifteen hundred priests, nearly one thousand churches and chapels, more than two hundred and fifty religious communities and convents, and twenty colleges. His complete works are published in this country by P. O'Shea, in 14 vols. 12mo.

# BLESSED JOHN TRAVERSE, P.S.A.

IRELAND'S PROTO-MARTYR UNDER HENRY VIII.

THE Blessed John Traverse, of the Order of Hermits of St. Augustine and doctor of divinity, was the first Irishman to suffer martyrdom for the faith in the great persecution of the sixteenth century, that gave to so many others of his brethren a hero's palm. He shed his blood in London in 1539. The special plea for his being put to death was Henry's indignation at a work he had written upholding the papal supremacy—a dogma he had elsewhere defended by tongue and pen. This work bitterly enraged the king, the now pseudo "Defender of the Faith," who had his title from Pope Leo X., in guerdon for a work presumedly his in defence of the Seven Sacraments, but now generally attributed to the Spanish Augustinian Father Bernard Andreas, a contemporary of the Blessed John. This holy man, being now dragged by royal mandate to the assizes, answered the judge's query, Had he written this work? by replying "Yes"; and, stretching out his hand, added, "With this hand I wrote it; I retract not what I've written, nor with God's good help shall I ever be sorry for what I've done." Such reply was enough to condemn him, and wonderful now was the miracle whereby the Most High signalized the heroism of his servant. At the scaffold the executioner (after beheading him) tossed his body to the flames, when, lo! the sacred fingers that had written so well in God's cause would not burn, neither the thumb, nor forefinger, nor the middle one. These had held the pen. Again and again did the headsman strive to destroy these wondrous avengers of the king's barbarity, but the hand of the Lord preserved them amid the flames, a testimony to his saint's greatness and a guide to countless imitators among his brethren. (Vide Lanteri's History of the Augustinians and the Abbe MacGeoghegan's History of Ireland.)



The Abbey of Silke.

## THE ABBEY OF SLIGO, JRELAND.

This abbey has long been famous for the beauty of its ruins, which are classed amongst the most remarkable in Ireland. It was founded in 1252, under the invocation of the Holy Cross, for friars of the Order of St. Dominic, by Maurice Fitzgerald, Earl of Kildare and Lord-Justice of Ireland. In 1270 it was destroyed by fire, but was soon afterward reerected. It was again destroyed by fire in 1415, but it was again speedily rebuilt by Bryan McDermot McDonagh, chief of Tirvihill, now the barony of Tirerril; and from this time dates the foundation of the present structure. At the dissolution of the monasteries under Henry VIII. it was granted to Sir W. Taafe. Its remains attest its former splendor. The steeple of the dome is still nearly entire, supported upon a carved harcor cupola, the inside of which is also carved. Adjoining this are several beautifully carved arches about four feet in height, which seem to have been originally separated from each other, and probably were used as confessionals. Almost all the little pillars are differently ornamented, and one in particular is very unlike the rest, having a human head cut in the inside of the arch. There are several vaults throughout the ruins, containing the remains of those buried there. The abbey and yard are still used as a burying-ground.

## COR CONTRITUM.

What is this heart of ours
'Throughout the dim, dependent years?
A garden rank with faded flowers;
An urn brimful of briny tears;
Our life, with its proud blossoms of high deeds,
Is choked with weeds.

We rise, and then we fall;
We stumble over veriest pebbles in the way;
We hate, and yet we love, the thrall
Of sinful joys and idolatries of clay,
And our faint hearts can never firmly cling
To the one good thing.

We faint upon the road,
Or linger near cool fountains, in the sensuous shades
Or else we strain against the goad
That spurs high souls into immortal grades,
And oft in sight of the celestial gate
We halt or deviate.

"Peccavi," when the veil
Of night is gathered o'er our couch of rest,
"Peccavi" must we humbly wail
With bended head and hand upon our breast:
Another day has circled o'er our path,
And we have reaped God's wrath.

Aye! and his forgiveness:

Despond not, O my soul! nor be cast down,

Though he is angered sore, yet none the less

Will he accept thy penance and relax his frown;

If thou dost weep, he will condone thy sin,

And make thee clean.

Thick as the motes that dance
In the slant sunbeam; thick as the stars that shine
In heaven; thick as the silex points that glance
On the moon-lit beach, or as the drops of brine
That simmer in the illimitable sea,
Though thy sins be,—

Yet he will pardon all,
Yea! and will take thee to his breast again;
The Father loves the wandering prodigal
When he returns in penitence and pain.
He that attends the plover's querulous cry
Will heed the culprit's sigh.

A heart contrite and lowly,
O Lord! thou wilt not wholly spurn.
The silent pleadings of deep melancholy—
The bitter, bitter thoughts—the words that burn—
The low prostrations at thy altar, move
The bowels of thy love.

Blest Spirit of Compunction!

Sentiment of timorous sorrow that imparts
Unto our sinful lives a genial unction,
A saving grace unto our sinful hearts,
Do thou like holy olives heal
All my soul's ill.

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CHRONOLOGY.—The custom of dating from the birth of Christ or the year of the Lord—Anno Domini—was begun by a Roman monk named Dionysius the Little, about the year 522 of our era. The two greatest works on chronology ever published were The Art of Verifying Dates, by French Benedictines, and De Doctrind Temporum, by the French Iesuit Petau.

### ABOUT THE BIBLE.

The most ancient copy of the Bible now in existence is the Codex Vaticanus, in the Vatican Library at Rome. It is in Greek, and was written about the end of the fourth century. The Sinaitic Codex, now in St. Petersburg, also belongs to this century. The Alexandrian Codex, which was presented to Charles I., in 1628, by the Greek patriarch, is in the British Museum, and is supposed to have been written in the fifth century. The Codex Ephræmi, or Codex Regius, is also ascribed to the fifth century; a fragment is in the Royal Library at Paris.

Of the Septuagint version of the Bible, made from Hebrew into Greek about 280 B.C., the tradition is this: Josephus says that Ptolemy Philadelphus gave the Jews half a million sterling for a copy of the Old Testament, and to the seventy translators another half million for the translation. It was in general use in our Saviour's time, and the quotations in the New Testament are from the Septuagint.

The oldest Latin version (called the Italic, and said to have been made about the beginning of the second century) was revised, between 384 and 405 A.D., by St. Jerome, and, as adopted by the Church, is called the Vulgate. This version was authorized by the Council of Trent, in 1546. A critical edition was printed, by order of Pope Clement VIII., in 1593.

A MS. paraphrase, in English, of the whole Bible is in the Bodleian Library, at Oxford, and is dated by Usher as 1290. An English version of the Bible was printed in 1526. The "Douai" edition was printed in 1583-1610. The first English Bible printed in Ireland was at Belfast in 1704. The first Bible printed in America was the Bible in Natick or Massachusetts Indian, printed in 1663; the first German Bible in America was printed in 1743; the first in English in 1782; the first Catholic Bible in the United States in 1790.

The first polyglot Bible was that of Origen, commenced at Cesarea in A.D. 231, after he had spent twenty-eight years in collating MSS. The most important polyglot edition of the Bible was that of Cardinal Ximines, printed at Alcala, Spain, in 1514, and which was, in fact, the first complete Bible ever printed.

The Received Greek Text followed implicitly by Protestants was made up in a few weeks by Erasmus from very poor manuscripts. Celebrated Greek and Latin editions of the Bible were those of Aldus, 1518; of Robert Stephens (Etienne), 1546; and of Elzevir (the "textus receptus," or received text) in 1624. The division of the Bible into chapters is variously ascribed to Archbishop Lanfranc in the eleventh century, to Archbishop Langton in the thirteenth, and to Cardinal Hugo de Sancto Caro about the middle of the latter century. The present

division into verses is said to have been introduced by the celebrated printer, Robert Stephens (1551-57).

The first Concordance of the Bible was made, in 1247, under the direction of Hugo de Sancto Caro, who, according to Abbé Lenglet, employed as many as five hundred monks upon it. Cruden's (the first Protestant) Concordance was first published in 1737, in London.

## THE BIBLE IN THE MIDDLE AGES.

IGNORANT or malicious writers have depicted the Middle Ages as eras of intellectual darkness and spiritual abasement; and especially have they widely disseminated a delusive belief that during those ages the laity were debarred from the study of the Bible. The records of authentic history (Protestant as well as Catholic) present a multitude of facts proving that the Catholic Church—then sole guardian and expositor of the Sacred Writings-during the epoch of her highest power and glory labored unceasingly to impart to the people a knowledge of the Scriptures. Her councils and her clergy, as we shall show, strenuously inculcated upon the laity the studious reading of Scripture as the surest aid to pious living. The laity, in the Middle Ages, did not commonly possess Bibles simply because one Bible then cost as much as hundreds would in our day. The Church had not then at her service either movable types or printing-presses, and each copy of the Bible required for its production a multitude of parchment skins and the continuous labor for months of a scribe. For instance, the Catholic Canon of Scripture contains 35,877 verses, making 12,783 folios, which would cover, on both sides, 427 skins of parchment, costing \$412 25; the cost of copying would be \$644 65. The cost at the present time, therefore, of a single copy of the Bible, made after the fashion of the Middle Ages, would be \$1,056 90; and this without binding or illumination.

Some notion may be had of the estimation in which the Scriptures were held by the Church in the Middle Ages from a few facts here gathered from various sources: The eighth Council of Toledo, in 835, decreed that no one should be admitted to the priesthood who did not know by heart the whole of the Psalms as well as the Hymns of the Church, etc.; the Council of Pavia, in the ninth century, issued decrees of a like character, and it was directed that in the ordination of a deacon the bishop, having delivered into his hands the Book of the Gospels, should say: "Receive this volume of the Gospels, read and understand it, teach it to others, and in thine own actions fulfil all its precepts"; in the "Capitula data Presbyteris," of 804, we read, "First, that a priest of God should be learned in Holy Scripture, and rightly believe and teach to others the faith of the Trinity," etc.; the Canons of Elfric,

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about 950, decree that "every priest before he is ordained must have the arms belonging to his spiritual work—i.e., the Psalter, Book of Epistles, Book of Gospels, Missal," etc., "for these books a priest requires and cannot well do without," and each priest must be able to "well expound the Epistles and Gospels"; St. Jerome says, "Cultivate with diligent affection a knowledge of the Scriptures"; St. Anthony referred his monks to the same sacred source; "the monks," says Trithemius, "taught and explained the whole Scriptures"; St. Benedict avows that "those who aspire to the highest excellence must learn the means of attaining to it in the Bible"; the Rule of St. Benedict provided that the whole of the Psalms be gone through every week; among the precepts of Alcuin (an English prelate, reputed the most learned man of his time, and who was appointed Abbot of St. Martin's at Tours by Charlemagne) are these: "Write the Gospels in your heart"; "Read diligently, I beseech you, the Gospel of Christ"; "Be studious in reading the Sacred Scriptures"; Reculfus, Bishop of Soissons, in 879, admonishes his clergy that "each of you be careful to have a Book of the Gospels, a Missal, a Lectionary," etc.; Wolphelm, Abbot of Brunwillers, in eleventh century, caused the whole of the Old and New Testaments to be read through every year; a still more comprehensive system prevailed in the famous Benedictine Abbey of Clugni. John, Abbot of Gorze, "committed to memory all the lessons which are appointed for certain times in the Church"; St. Wilfrid, when at Rome, studied under St. Boniface, and "learned the four Gospels by heart"—as Beda remarks, "according to the general custom"; Peter the Venerable "retained in his memory nearly the whole of both Testaments"; Anselm, Bishop of Lucca, "knew almost all the Holy Scriptures"; and the same thing is told of many other ecclesiastics.

In the lavish magnificence in adornment of the Sacred Volume we may also trace an utterance of the veneration for the Bible which filled the hearts of clergy and laity: Pope Leo III. gave to one church a copy of the Gospels bound in pure gold and studded with precious gems; Pope Leo IV. presented to another church a copy of the Gospels bound in silver; Pope Benedict III. presented to the Church of St. Calistus a copy of the Gospels adorned with "plates of gold and silver, weighing nearly seventeen pounds"; the Emperor Michael sent as a present to St. Peter's, at Rome, a copy of the Gospels bound in pure gold and adorned with precious stones; the Emperor Charlemagne gave to St. Angilbert a copy of the Gospels written in letters of gold upon purple vellum; when the remains of SS. Sebastian and Gregory were removed to the Monastery of St. Médard, at Soissons, in 826, Louis le Debonpaire presented to it a copy of the Gospels written in letters of gold and bound in gold plates; the Empress Agnes presented to the Monastery of Monte Casino a copy of Gospels covered with gold and precious

gems; Henry, Emperor of Bavaria, gave to the same monastery a copy covered with gold, adorned with jewels, and gorgeously illuminated; King Robert bequeathed to the Church of St. Aman, in Orleans, six copies of the Gospels—two of which were bound in gold, and two in silver; Hincmar, Archbishop of Rheims, caused the Gospels to be written for his cathedral in letters of gold and silver, and bound in plates of gold, resplendent with jewels; in the Breve Recordationis of Abbot Bonus mention is made of a Bible purchased in the eleventh century, by the Monastery of St. Michael at Pisa, for a sum equal to about \$1,250 modern value; at a visitation of the treasury of St. Paul's, London, in 1295, there were found twelve copies of the Gospels bound in silver, some decorated with precious stones. Martene, in examining the archives of numerous monasteries and churches, in 1717-24, discovered many Bibles of great antiquity, written in letters of silver or gold, upon purple vellum, some of which "were so gorgeously encased that upward of twenty pounds of gold were used in the construction of their coverings." These precious bindings were sometimes used for secular purposes: When William Rufus imposed a heavy tax to pay for the purchase of Normandy, the Abbot of Malmesbury was compelled to strip the covers from several copies of the Gospels, in order to pay the amount levied upon his abbey. William de Longchamp, Bishop of Ely, in order to raise the sum of one hundred and sixty marks, which he contributed toward the ransom of Richard Cœur de Lion from captivity, pledged the covers of thirteen copies of the Gospels belonging to his church.

Having thus seen in what esteem the clergy held the Bible, we proceed to present a few facts showing their labors to disseminate it among the laity; for as Latin was then the universal language of learned Christendom, obviously translations were needed only by the unlearned. Psalms were translated into Saxon by Bishop Aldhelm, about 706; the Gospels by Bishop Egbert, about 721; and the whole Bible by Bede in the tenth century, he having completed his task with the last verse of the Gospel of St. John a few moments before he expired. In 807, at the desire of Charlemagne, the whole Bible was translated into French; in 820, Otfrid, a Benedictine monk, composed in French a harmony of the four Gospels; in same century a version of Psalms in French was made by request of Louis le Debonnaire; in the twelfth century, at Metz, translations were made of the four Gospels, the Epistles of St. Paul, the Psalms, etc.; in the fourteenth century Raoul de Praelles made a French version of the Bible from Genesis to Proverbs, a copy of which is among the Lansdowne MSS. in the British Museum. In the Bibliotheque Nationale, Paris, are French versions, of twelfth century, of the Psalms; of thirteenth and fourteenth centurics, nearly sixty different versions, comprising translations of the entire Bible, of the New Testament, of the

four Gospels, and of other portions of the Scriptures. Among the Cotton MSS., in British Museum, are a copy of the Gospels in French verse, a Harmony of the Gospels which belonged to Canute, a copy of the Book of Proverbs in Latin with interlinear Anglo-Saxon translation, a copy of Genesis and other books in Anglo-Saxon, a Harmony of the four Gospels and an English Bible of fifteenth century; among the Harleian MSS., in the same museum, are seven copies of French translations of the whole or portions of the Bible, two of which are accompanied by English translations; the four Gospels in Anglo-Saxon, copies of Books of Job and Tobias in English of the fourteenth century, and several copies of other portions of the Bible in the same language. A version of the whole Bible in English of the thirteenth century is now in the Bodleian Library; in the Bibliotheca Ambrosiana, at Milan, are several Gaelic interlinear translations of portions of Scripture, one of the most remarkable of which is a copy of the Psalms of the seventh century; Ulphilas, Bishop of the Goths, translated the New Testament into Gothic in the fourth century; in the University of Upsal is preserved a copy of the Gospel written upon vellum, in Gothic characters of gold and silver, supposed to be a thousand years old. About 980 Notker Labeo translated the Book of Job and Psalms into German; in eleventh century, a monk of Fulda made a version of the Canticles in Teutonic prose; in the Imperial Library of Volksgarten is a German Bible, in six volumes, translated in fourteenth century. In the library of the cathedral at Florence is a MS. of forty-two leaves, containing the first twelve chapters of Gospel of St. Luke, in Italian of sixth century; in Japanese Palace at Dresden is a Bible in Bohemian of fourteenth century. When in the thirteenth century the churches of Lesser Armenia and Cilicia submitted to the Holy See, and Haitho the King became a Franciscan friar, his first act was to prepare a translation of the entire Bible in Armenian. A version in Swedish was made under direction of St. Bridget, in fourteenth century; one in Icelandic was made in 1297; one in Fl. mish, by Jacobus Merland, in 1210; in latter end of fourteenth century St. Hedwiga had a translation made of the Bible in Polish. Translations of the New Testament into Russian were made in the tenth, eleventh, twelsth, thirteenth, and fourteenth centuries, and one of the entire Bible in fifteenth century. In Spanish there were several versions of the whole Bible; three in the Catalonian dialect, one of the twelfth century being in the Bibliotheque Nationale at Paris; one in the Valencian dialect, made in 1405 by Boniface Ferrer, brother of St. Vincent Ferrer; and one in the Castilian dialect, prepared by order of Alfonso the Wise, in thirteenth century. this brief notice only a few are gathered, yet we have translations in sixteen modern languages, between the fourth and fifteenth centuries.

It remains only to show that the Church was as zealous in promoting the printing as in encouraging the copying of the Scriptures. Before

knowledge, his loyal openness, and the charming urbanity of his manners. He was created a cardinal, but reserved in petto, on the 14th of December, 1840, and published on the 23d of April, 1845. During the more than twenty years of his cardinal's life he always occupied some of the most laborious and important positions in which a man of integrity could be placed, as Chamberlain of the Holy Roman Church, Archpriest of the patriarchal basilica of St. John Lateran, Lord Chancellor of the Roman University, and Bishop of the suburbicarian see of Albano, about fourteen miles from Rome.

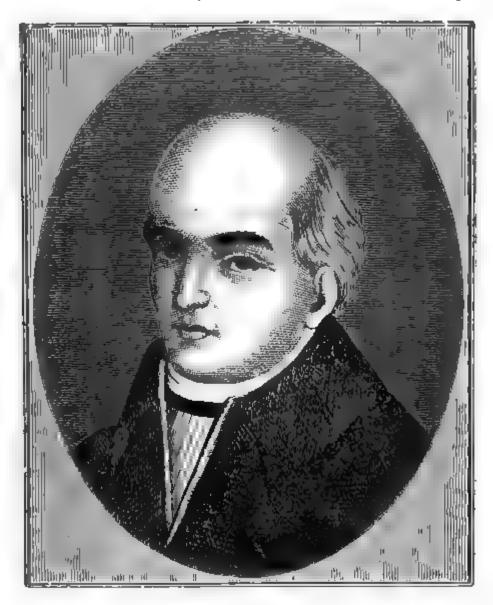
When hundreds of bishops from all parts of the world came to Rome in 1867, at the invitation of the Holy Father, for the eighteenth centenary of the Apostles Peter and Paul, and for the canonization of several saints, the princely apartments of Altieri were thrown open for official meetings and social receptions, to the delight of all who had the goodfortune to be admitted there. Alas! a few weeks more, and he was dead. He was attending to his duty of receiving the oaths and distributing their diplomas to the students advanced to academical degrees in the university, when a hasty messenger arrived from his diocese to announce the sudden and awful visitation of the Asiatic cholera. Without a moment's hesitation, without returning to say good-by to his family so beloved, although he had a presentiment that he was going for ever, he broke up the meeting at the Sapienza, and, summoning a notary present to accompany him a little distance in his carriage, he made his will, let the man alight, and continued as fast as his horses could take him to the disease and terror stricken town of Albano. To get an idea of the scenes that occurred there during this short but terrific attack, one must read Manzoni on the pestilence that desolated Milan. The Cardinal-Bishop at once assumed complete control of the municipal as well as religious government of his see, and being nobly seconded by the Papal Zouaves (when almost all others had run away, although it was their duty to remain), in a few weeks the cholera was brought under; but not until His Eminence was seized with the fatal disease. He had overworked and exposed himself in the most regardless manner, utterly oblivious of his own person, that he might day and night on every occasion carry the sacraments and impart the last consolations of religion to the dying members of his flock. After a very brief but agonizing illness, borne with his usual sweetness of temper and resignation to the will of God, edifying all who saw him, this prince of the Church—prince by birth and by position—and good pastor of a humble flock, died on the 11th of August, 1867. Would to God that we had been able to apply to him Pope's lines on Mgr. de Belsunce, who in similar circumstances showed himself equally devoted, but with better fortune:

"Why drew Marseilles' good bishop purer breath, When nature sickened and each gale was death?"

### THE CURA HIDALGO.

#### THE WASHINGTON OF THE MEXICAN REVOLUTION.

THE neighboring Republic of Mexico repeats in her decorations and uses on her postage-stamps, as her most illustrious son, the mild features of a priest, Michael Hidalgo y Costillas, to give, in Spanish style, both



his father's and mother's names. He was parish priest of Dolores, in the department of Guanajuato, and when the dissensions between Charles IV. and his son Ferdinand had involved Spain and her colonies in disorder, and enabled Napoleon to wrest the crown from both to place it on the brow of his brother Joseph, Hidalgo, like many others, saw in the influence of revolutionary France only certain destruction to religion. Joining with others to rescue Mexico and hold it for the lawful king, he

appealed to his parishioners Sept. 14, 1810, and raised the standard of Mexican freedom. He was joined by adherents from every side, and in six weeks was marching on Mexico at the head of eighty thousand men, after gaining several victories. Five provinces recognized his authority. He was, however, utterly deseated at Puente de Calderon, January 17, 1811, and, after in vain endeavoring to rally the national army, was captured by treachery while endeavoring to escape to the United States. He was executed ten days afterwards. He was undoubtedly actuated by the purest feelings of patriotism and religion; but a priest can never take such a position without danger. Hidalgo could not control the enthusiasm he had excited, or moderate excesses that he deplored. Had he but given the impulse and left the management of civil and military affairs to more fitting hands, he might have won as honorable a name in the Church as our own Carroll, who used his influence for his country's freedom without compromising his priestly character.

MEMORABLE EVENTS.—The first embassy from China ever sent from that country to any European court was despatched to the Empress Anna in St. Petersburg, in the year 1732. The first Russian troops which had ever been seen in the centre of Europe was a body of 10,000 men under the command of Count Lacy (a general of Irish origin), who was sent by the Empress Anna, in 1735, to assist the Emperor Charles VI. of Germany, and advanced as far as the Rhine.

AGE OF POETS.—Ariosto died at the age of 59; Burns at 37; Byron at 36; Brainard at 32; Butler (*Itudibras*) at 63; Cowley at 49; Collins at 36; Cowper at 69; Camoens at 55; Dryden at 70; Dante at 56; Fessenden at .66; Goldsmith at .46; Gray at .55; Hogg at .63; Hemans at .41; Logan at .40; Milton at .66; Metastasio at .84; Mellen at .42; Moore at .73; Rockwell at .24; Shenstone at .50; Pope at .56; Spenser at .46; Scott at .61; Thomson at .48; Tasso at .51; White at .21; Watts at .74; Wordsworth at .80; Young at .81; Davies at .56; Mangan at .46; Procter at .39.

ST. TERESA, once appearing after her death, said that she would be willing to remain in purgatory until the day of judgment, if she could only return to earth long enough to say one Hail Mary.

Torvism, that is, loyalty to persons, springs immortal in the human breast. Religion is a spiritual loyalty; and Catholicity is the only divine form of religion.

AUBREY DE VEEE.

#### FRA ANGELICO.

BEATO ANGELICO, the great Dominican painter, was born in 1387, at Vicchio, one of the fortified villages which crown the summit of the Apennines, in the province of Mugello, Tuscany, and died at Rome in 1455. At the age of twenty-nine he entered the Dominican monastery near Fiesole, where he took the name in religion of Giovanni da Fiesole. Here he passed his days in the devout discharge of his art. From the beauty of his angels and saints he was called by his countrymen il beato, the blessed, and angelico, the angelic. All his paintings were of sacred subjects, and he never accepted money for any of them, and never commenced them without first offering up a prayer. He visited Rome at the special command of Pope Nicholas V., and was requested to decorate the Payal chapel, which he did. The Holy

Father offered him the archbishopric of Florence, but his humility would not allow him to accept this dignity; but he recommended a brother monk for the position. which he obtained. painted frescos in his ow: monastery and in the Church of Santa Maria Novello at Florence, as well as numerous miniatures and easelpictures, of which the Louvre in Paris possesses a noble specimen-the "Coronation of the Virgin."



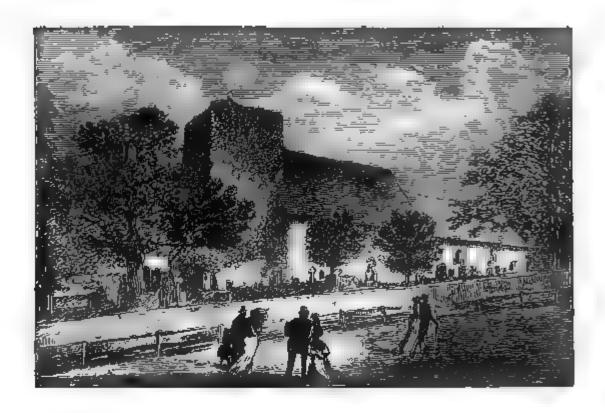
The gallery of the Academy of Fine Arts at Florence is the richest in Beato Angelico's pictures. His most remarkable work—and critics say his best—is the "Descent from the Cross." His paintings, large and small, number in all one hundred and twenty-five.

Is my principles cannot stand contempt and tidicule, I must be very weak. If you fear that yours cannot, look at the matter coelly fer one moment. Ask yourself, Which of my limbs can contempt and ridicule break? Which of my eyes can they destroy? Of which of my senses can they deprive me? They cannot do me the slightest harm except by causing me to abandon my principles. If I am firmly resolved not to de this, I am perfectly safe from the shelfs of either.

#### St. Martin's Church, Canterbury.

#### THE FIRST CHURCH FOUNDED BY ST. AUGUSTINE.

WE give an engraving of the Church of St. Martin, Canterbury, England, said to be erected on the site of the church in which St. Augustine first preached in England under the protection of Queen Bertha. It has a picture sque appearance, and its ivy-mantled tower appropriately marks one of the cradles of Christianity in England. In the



neighboring Church of St. Pancras, now, alas! turned into a pig-sty. Queen Bertha is said to have been buried. Its quaint chancel-arch is trimmed with red bricks, and near it is the remains of a Roman walk formed of the same material, said to have been erected in the age of Constantine. This wall forms the boundary of the old Monastery of St. Augustine, which was reformed by St. Dunstan, but, like so many other old Catholic institutions, is now a college belonging to the Church of England.

To preserve decorum (guardar il decore) means, for the Castilian, to respect himself and others, to endure misery without complaining, and to preserve, even in the greatest poverty, the sentiment of man's dignity.

### SISTER MARY MONICA.

Albine Gadbois, known in religion as Sister Marie de Bon Secours, of the Order of Providence, the foundress of an institution for deaf mutes in Montreal, was born at Belœil, Rivière Chambly, on the 22d of January, 1830. She was one of a family of eight children, each of whom felt the vocation to the religious life which seven of them lived to embrace. Five of the daughters entered the Order of Providence, one became a Gray Nun, and another a Sister of the Holy Names of Jesus and Mary; while the only son died before completing his studies for the priesthood. Albine herself entered the novitiate of the Sisters of Providence on the 17th of May, 1847. On completing her novitiate she was sent to a school established by her Order at Longue Pointe, where her compassionate heart and her zeal for souls were kindled by the sight of two deaf mutes among the pupils. Her efforts to instruct them, owing to her ignorance of the proper methods and her failure to master such books treating of the subject as fell into her hands, were for some time utter failures. Providence at length sent to her aid the curé of a neighboring village—the Abbé Lagorce, who was thoroughly acquainted with the methods of the famous Abbé l'Epée. The desires of Sister Marie de Bon Secours were at last gratified, and her success so soon brought more of these unfortunates under her care that it became necessary to think of providing separate accommodation for them. Her first asylum for their reception was opened at Longue Pointe in February, 1851; but the constant increase of pupils soon necessitated a removal to Montreal, where the institution was finally established in the Rue St. Denis. Not contented with her personal efforts, she sent in 1870 two of the sisters associated with her to Belgium, to learn the methods by which deaf mutes are taught to read from the lips of those who address them, and to articulate their replies.

At present the house in the Rue St. Denis, situated as it is in one of the pleasantest and healthiest quarters of Montreal, and surrounded by spacious grounds, offers peculiar attractions to those having these unfortunates in their charge. Of course only girls and women are received. The pension is low—about two hundred dollars in currency. Either French or English is taught, and the pupils are also thoroughly instructed in the details of housekeeping. A chaplain is permanently attached to the institution, and the inmates taught to know and practise their religion. Since the death of Sister Marie de Bon Secours, which took place on the last day of October, 1874—the institution has been under the charge of one who was her coadjutor for sixteen years, and who thoroughly understood both her aims and her desires.

# SOLVING THE EPITAPH,

In the Almanac for 1875 we printed the following epitaph, and requested answers in its solution:

Two grandmothers with their two granddaughters—
Two husbands, with their two wives—
Two fathers, with their two daughters—
Two mothers, with their two sons—
Two maidens, with their two mothers—
Two sisters, with their two brothers—
Yet six corpses in all lie buried here;
All born lawfully, as will appear."

Even as the direful riddle of the Sphinx found its expounder, so this monumental mystery, though a poser, has found its disposer. We have received a score of quaint and curious solutions. Not a few learned and reverend fathers have endorsed the old saw,

" A little nonsense now and then Is relished by the wisest men,"

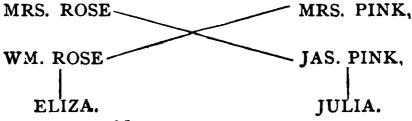
by taking a turn at this "witty invention." They believe, with Barrow, that one of the functions of wit is "to divert the mind by gratifying curiosity with its rareness or semblance of difficulty and by provoking to gayety and airiness of spirit." They have undoubtedly contributed "diversion to others by their complaisance." More than one famous writer has defined wit to consist in discovering half-hidden meanings. Sydney Smith affirms that none but a wit can discover wit.

Bishop Cameron, of Arichat, N. S., sends us our riddle neatly turned inside out in a couple of lines headed:

#### "Two widows.

"Each gave her own son to the other to wed; Then each bore a daughter; now all six are dead."

We cannot readily reproduce the graceful little diagram sent us by the Rev. Father D. O'Donaghue, of Indianapolis. Our stiff illustration is no more to be compared with the original than with the monogram of Apelles:



John Treacy, of New York, a straightforward man, sends a rectilinear diagram equivalent to the above.

Pauline V. Courcelle gives this variation:

"Two brothers, widowers, with one daughter each, re-marry, each taking the mother of the other's deceased wife." It follows that widower No. 1 is a father, uncle. husband, step-grandfather, step-grand-uncle of his own daughter. This solution will also satisfy the conditions of the "Paradoxical Wedding."

Of the large number of explanations offered those above were most

satisfactory.

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William Hines, John Grady, T. H. McKervey, John A. Haves, John

Flanagan, J. R. Kelly, Martin Loughrane, and M. C. Sheridan were

also correct in their analyses.

Some solutions utterly fail because inconsistent with the prime condition of lawful marriage. Some correct renderings are so comprehensive, so precise, and so repetitious that the editor was utterly crushed by the burden. The wills of Edmund Burke and Chancellor Kent were like horn-books in comparison. That our readers may have their share of work and criticism, we print the following specimen:

"A was a widow, and had one daughter, B. C was a widower, and had one son, D. D married A, and C married B, who had two daughters, E and F." Mark the explanation: "A was the grandmother to E and F, making her two grandmothers: E and F were the two granddaughters; C and D were the husbands of A and B; C was the stepfather of B and the father of D, making him two fathers"! etc., etc. "E and F were the two sisters, and D being the son of their father, C, it makes him a brother to E and F each, hence D is two brothers"!!

Peroration poetical:

"Thus you see that I do find Twenty-four in six combined; One mathematical rule I have learned while at school Is called Compound Reduction; Whether it be ascending Or a contra descending, I think it's a true production."

Apropos to epitaphs, it may be that some enthusiastic antiquarian will be able to add something to the stock of knowledge we possess respecting the ancients by deciphering the following:

Bene
A. T. H. TH. ISST.
onere. Pos. ET.
H. CLAUD. Cos-TER. TRIP
E. SELLERO
F IMP.
IN. GT. onas DO
TH. HI.
S. C.
ON. S. or
T. I. NE.

Does it refer to the Emperor Claudian?

The following inscription on a monument to Silo, in three Latin words, may be read 270 ways:

T I C E F S P E C N C E P S F E C I T
I C E F S P E C N I N C E P S F E C I
C E F S P E C N I R I N C E P S F E C
E F S P E C N I R P N I N C E P S F E
F S P E C N I R P O P R I N C E P S F
S P E C N I R P O L O P R I N C E P S
P E C N I R P O L I L O P R I N C E P
E C N I R P O L I L O P R I N C E P
E C N I R P O L I L O P R I N C E P
S P E C N I R P O L I L O P R I N C E P
S P E C N I R P O L I L O P R I N C E P
S P E C N I R P O L I L O P R I N C E P
S F S P E C N I R P O R I N C E P S
F S P E C N I R P O R I N C E P S
F S P E C N I R P R I N C E P S F
E C E F S P E C N I R I N C E P S F E C
I C E F S P E C N I R I N C E P S F E C
I C E F S P E C N I R I N C E P S F E C I

# CATHOLIC CHRONOLOGY FOR THE UNITED STATES.

### From September, 1874, to September, 1875. SEPTEMBER, 1874.

SEPT. 6—Ded. of new school, St. Peter's, N. Y.
Ded. of new schools, St. John's, St.
Louis, Mo.
Corner-stone of cathedral school, Coving-

ton, Ky., laid.

ton, Ky., laid.

Ded. of a new church, Tenafly, N. J.

Corner-stone of Holy Angels' Church,
Buffalo, N. Y., laid.

Corner-stone of Sacred Heart Church,
Bellevue, Ky., laid.

Ded. of St. Boniface's, German Church,
St. Paul, Minn.

Ded. of a new church near Fort Lapurai

Ded. of a new church near Fort Lapwai,

Indian Territory.

Rev. M.Coughlan, ord. at New Iberia, La.
Death of Rev. J. Daly, New Castle, Del.

7—Death, in Ireland, of Rev. J. A. Walpole,
of Ruffalo Diocese.

of Buffalo Diocese.

8-Ord. of Frs. R. Hostman, T. Aventz,
A. Schroer, C. Wenzel, O.S.F., at St.

Louis, Mo.
Death of Father J. B. Duffy, C.S.R., in
New Orleans, La., aged 48.
Ded. of St. Columba's Church, Concep-

tion, Mo.

9—Death of Rev. I. N. B Wells, Suspension Bridge, N. Y., aged 28.

10—Death of Rev. A. J. Brennan, Rochester,

N. Y., aged 24.

13—Corner-stone of St. Mary's Academy,
Newark, N. J., laid.
Ded of a new ch., Spring Brook, N. Y.
Re-ded. of Church of the Assumption,
Dhiladelphia Pa

Philadelphia, Pa. Corner-stone of St. Michael Parochial

School, New Orleans, La., laid.
Death of Rev. J. Walsh, of Wilton
Junction, Iowa.
Ded. of new church in Delano, Minn.

15—Death of Father J. Bruneman, O.S.F., Brooklyn, N. Y., aged 58. 16—Death of Rev. P. J. Cantwell, Paterson,

N. J., aged 34.

SEP. 18—Death of Mother Frances, U. S. Marine Hospital, Louisville, Ky. 19—Ded. of Convent "Notre Dame," Worcester, Mass.

20—Corner-stone of the Church of Immaculate Heart of Mary, Chester, Pa., laid. Ded. of new church, Lexington, Mo. Ded. of St. Malachi's Church, Arlington,

Mass.

Corner-stone of new church, at New Manchester, Conn., laid.
Corner-stone of St. Andrew's Church, Avondale, O., laid.

21—Ord. of Revs. M. Leithard, P. Watry, P. Mahren, O.S.B., at St. Paul, Minn. Death of Rev. P. Birmingham, Chicago, aged 37.

aged 37.

23—Death of Sister Mary Frances, Visitation B. V. M., New Utrecht, L. I.,

tion B. V. M., New Utreent, L. 1., aged 36.

24—Ded. of Chapel of Sisters of Charity, Cedar Grove, Cincinnati.

25—Death of Sister M. Clare (Rebecca de Costa), New Orleans, La., aged 88; a convert by Bishop Cheverus, and an inmate of the Charlestown Convent the night it was burnt.

27—Corner-stone of the Convent of Little Sisters of the Poor, Troy, N. Y., laid. Corner-stone of St. John's Church, New Bedford, laid.

Bedford, laid.

Corner-stone of St. Andrew's Church,

Avondale, near Cincinnati, laid. Ord. of Revs. H. Schrage and B. Stemker, at St. Louis, Mo.

Ded. of addition to the church in Crit-

tenden, N. Y.

30—Death of Mother Alexandrina and Sisters Clotilda and Ann Teresa, all of St.
Joseph's, of yellow fever, Warrington, Fla.

-Corner-stone of Church of St. Rose of Lima, Chesapeake City, Md., laid.

#### OCTOBER.

Corner-stone of the Church of the Sacred Heart, East Cambridge, Mass., laid.
Ded. of school-house, Church of Holy
Innocents, N. Y.
Corner-stone of St. Augustine's Church,

St. Louis, Mo., laid.

9—Death of Rev. M. A. Conyngham, N. Y.

11—Ded. of St. Pius' Church, Chicago, Ill.

Ded. of a new church, Astoria, Or.

Ded. of a new church, Cedar Lake, Minn.

Ded. of a new school (for negroes), New

Orleans, La.
Ded. of a new church, Jaynesville, Pa.
12—Death of Rt. Rev. F. P. McFarland, Bp. of Hartford, Conn., aged 55. Death of Rev. J. Bennett, Water Valley,

Miss. 17-Death of Rev. J. B. Jobert, New Or-

leans, La. Death of Brother Francis, Louisville,

Ky., aged 32.

Corner-stone of a new church, Weymouth, Mass., laid.

Corner-stone of St. Agatha's Church, Philadelphia, Pa., laid.

Oct. 4—Ded. of St. Matthew's Church, Sum-mit, Pa. Oct. 18—Corner-stone of the Chapel of Little Sisters of the Poor, Washington, D. C., laid.

Ded. of a new church, Washington Heights, Chicago, Ill. Ded. of St. Patrick's Church, Bellefon-taine, O.

Corner-stone of new church, "Precious Blood," Providence, R. I., laid. Corner-stone of a new church, Brighton,

O., laid.

Ded. of the Church of Assumption, B. V. M., St. Paul, Minn. Ded. of the Church of "Seven Dolors,"

Warren Co., Pa.

19—Ded. of cemetery at Osceola, Pa.
21—Death of Sister M. Elizabeth, Gray
Nuns, Buffalo, N. Y., aged 28.
22—Corner-stone of Convent of Notre Dame,
Baltimore, Md., laid.
Death of Rev. J. Van Dewiel, Covington, Kv.

ton, Ky.
25-Ded. of the Church of the Sacred Heart,

East Liberty, Pa. Ded. of the Chapel of Little Sisters of the Poor, Baltimore, Md. Ded. of new church, Blanchester, O.

Oct. 25-Ded. of St. Mary's Church, New Haven, 1 Conn.

Ded. of St. Patrick's Church, Aurora, N. Y.

Ded. of new church, Caledonia, Minn.

Corner-stone of new church, Woon-socket, R. I., laid. Re-ded. of St. Patrick's Church, Belle-

fontaine, O.

Corner-stone of new church, Brighton,

O., laid.

Death of Sister Teresa, of the Good Shepherd, Philadelphia, Pa., aged 54.

26—Death of Rev. G. Stroebel, St. Mary's, Philadelphia, Pa.

27—Death of Rev. F. X. Kutassy, Evansville,

Ind., aged 73.

Death of Rev. P. Fitzmaurice, Jersey City, N. J., aged 52.

OCT. 27—Death of Mother M. Frances, of the Good Shepherd, Louisville, Ky. 28—Death of Mother Aloysia Winkler, Ursu-line Convent, New Orleans, La., aged 63.

29-Death of Rev. A. Lemonnier, Notre

Dame, Ind. 30—Death of Rev. C. Cheve, Faribault, Minn. 31—Death of Rev. John O'Brien, Lowell, Mass, aged 72. Ord. of Revs. J. Quattman and F. Kem-

per at Cincinnati.
-St. Peter's Church, Mokelumne Hill,
Cal., burnt.

-Ded. of the Church of St. John, Monroe, Mich.

-Corner-stone of a new church for Bohe-mians laid, Cedar Rapids, Wis. -Ded. of a new church, Lexington, Mo.

#### NOVEMBER.

Corner-stone of St. Michael's Church,

Chester, Pa., laid.
Corner-stone of Chapel of Little Sisters of the Poor, Philadelphia, Pa., laid.
Ded. of a new church, Ch.cago, Ill.
Ded. of St. Lawrence Church, Knotts-

ville, Ky.
Con. of a new cemetery near Albany, N. Y
Con. of St. Peter's Cemetery, Mendota, Minn.

3-Death of Sister M. Firmine, Notre Dame,

Newark, N. J.
Death of Right Rev. D. W. Bacon, of Portland, Me., aged 65.
Corner-stone of St. Mary's School-house, Buffalo, N. Y., laid.
Re-ded. of St. Francis Xavier's Church, Baltimore, Md.
Ded. of St. Clement's Church, Coshocton, Pa

ton, Pa.

12—Death of Rev. H. N. Gillespie, C.S.C.,
Notre Dame, Ind., aged 43.

13—Death of Rev. J. C. McSweeney, N. Y.,

aged 27.

14—Corner-stone of St. Mary's Church, Plainfield, N. J., la.d.
15—Ded. of Church of the Sacred Heart,

Taunton, Mass.
Ded. St. Joseph's Church, Hoboken,
N. J.

Ded. of parochial school-house, Dover,

Del. Death of Rev. E. Martin, Dushore, Pa., aged 32.

Nov. 1—Corner-stone of St. Mary's Church, Syracuse, N. Y., laid.

Corner-stone of Catholic Asylum, Buffalo, N. Y., laid.

Corner-stone of St. Michael's Church

Corner-stone of St. Michael's Church

Lossuph's Hartford Conn. avend on

Corner-stone of a new church, Sedalia, Mo., laid.

18—Death of Sister Mary Clare, Mount St. Joseph's, Hartford, Conn., aged 23. Corner-stone of St. Mary's Church, Syracuse, N. Y., laid.

19—Ded. of Benedictine chapel, Erie, Pa.
20—Ded. of St. Agnes' Church, Avon, N. Y.
1) eath of Sr. Mary, of the Good Shepherd, Louisville, Ky.
21—Re-ded. of church, Black Brook, Buffalo, N. Y.

N. Y

Ord. of Rev. A. J. O'Brien, Columbia, Pa.

Corner-stone of new church, "Our Lady of Lourdes," Fall River, Mass., laid.
Re-ded. of St. John Baptist's Church,
Buffalo, N. Y.
Ded. of the Church of "Sacred Heart,"
Bellevue, O.

Ded. of the Chapel of Little Sisters of the Poor, St. Louis, Mo. Death of Rev. T. O'Neil, Emmittsburg,

Md., aged 70. Ded. of St. M Mary's Church, Parker's

Landing, Pa.
Ded. of St. James's Church, Petrolia, Pa.
Death of Madame Conners, Convent of the Sacred Heart, Rochester, aged 39.
25—Death of Father N. Berchem, C.SS.R.,
New Orleans, La.
26—Ded. of St. Joseph's Church, Willimantic, Conn.
28—Death of Rev. P. M. Ward, St. Stephen's Pittsburg

phen's, Pittsburg.

Ded. of St. John's Church, Buffalo, N. Y. Ded. of St. Mary's Church, Bangor, Me.

#### DECEMBER.

N. Y.
Death of Rev. J. Byrnes, Pittsburg, Pa. Corner-stone of St. Vincent's College, Santa Barbara, Cal., laid,
5—Death of Rev. J. J. Buckley, of Scottville, N. Y., at Falls City, Neb. Death of Sister M. Virginia, Lorettine, Las Cruses, Arizona, aged 22.
6—Ded. of the new Church of "Sacred Heart," Augusta, Ga.
Death of Sister M. Gertrude, Notre Dame, Cincinnati, O.
Death of Sister M. Flavia, Little Sister of the Poor, Cincinnati, O.
8—Con., in cathedral, Mobile, Ala., of Rt. Rev. A. D. Pellicer, Bishop of San Antonio, Tex., and Rt. Rev. D. Manucy, Viear-Apostolia of Browneyille, Tex.

DEC. 3—Ded. of St. Mary's Church, Onoville, N. Y.

Dec. 8—Corner-stone of St. Augustine's Church, Newark, N. J., laid.

Ded. of Rev. J. Byrnes, Pittsburg, Pa.

Corner stone of St. Augustine's Church, Newark, N. J., laid.

Ded. of chapel, Ursuline Convent, Cleve-

land, O.

Ded. of cemetery at Kellyville, Pa.

Ded. of the new church of our Lady of
Lourdes, Cincinnati, O.

Death of Rev. J. L. O'Keeffe, near Niagara, N. Y.

13—Ded. of new church at Reading, O.
Ded. of St. Patrick's Church, Elmira,
N. Y.

Death of Rev. J. Purcell, Brooklyn, N. Y. Death of Brother Antony, Notre Dame, Ind.

15—Ord., at Fort Wayne, Ind., of Revs. C. W. Schmidt and F. Franzen.

Ded. Church of Assumption, B.V.M.,

New Egypt, N. J.

DEC. 16-Ded. of St. Elizabeth's Chapel, New Ha-

ven, Conn.

18—Ord., in Baltimore, Md., of Revs. A. Curtis, F. Fowler, J. Frederick, J. Curtis, F. Fowler, J. Frederick, J. O'Donohoe, S. Keegan, J. Cunningham, J. Gleeson, D. Hayes, W. Kelly, M. Gettigan, and J. Reilly.

19—Ord., in Brooklyn, of Rev. M. O'Dowd. Ord., in Pittsburg, of Revs. — Kane and — Brennan.

Ord., at St. Vincent's Abbey, Pa., of Fathers C. Eckl, E. Pierron, and D. Block. O.S.B.

Block, O.S.B.
Ord., in Montreal, of Revs. M. T. Boylan, J. Gibbons, T. B. Lowney, J. J. Hanselman, J. Marrin, J. J. Galligan, and T. B. Joynt, for United States.
Ord., in Troy, N. Y., of Revs. W. J. Hogan, W. H. Ryan, J. M. Brelivet.

DEC.19—Ord., at St. Thomas, Ky., of Revs.
J. Baxter, H. J. Carmanns, F. X.
Gaugel, O.S.F., P. P. Gudermann,
O.S.F., and D. Meier, O.S.F.
21—Death of Sister St. John, Society of Holy
Children of Jesus, Philadelphia, Pa.,

aged 33.

Ord., at St. Louis, Mo., of Rev. S. Reilly.
Right Rev. A. D. Pellicer installed
Bishop of San Antonio, Texas.
Ded. of St. Nicholas' Ch., Buffalo, N. Y.
Death of Rev. P. McManus, of Springfield Mass. field, Mass.

30-Death of Rev. T. Fox, Schuylkill Falls,

Death of Rev. J. B. Reynolds, Jewett

City, Conn. Ord., in Cincinnati, of Rev. C. J. Roeper, of Detroit.

### JANUARY, 1875.

JAN. ——Ord. of Rev. W. H. Ryan, Albany, JAN. 20—Death of Rev. J. P. Woods, Morrisania, N. Y.

-Death of Sister M. Teresa (Durst), Sister of Charity, New Orleans, La. 3—Ded. of a new church for colored people,

Savannah, Ga.

Death of Sister Mary of the Sacred

Heart, Notre Daine, Boston, Mass.

4—Death of Brother Paul, Notre Dame,

Ind. 6-Death of Rev. J A. Kinsella, New York,

aged 63.
7—Death of Rev. A. L. Hitzelberger, S.J., in Boston, Mass, aged 70.
Death of Rev. A. Lafont, N. Y., aged 63.
Death of Rev. P. J. Murphy, Water-

town, Wis.

13—Ded. of a new church at Wayne, Mich.

14—Death of Sister Mary, Orphan Asylum,
Mobile, Ala.
Death of Sister Mary Callaghan, St.

Louis, Mo.

Death of Sister Mary Canagnan, St.

Louis, Mo.

Death of Sister Clementine, Sister of
Charity, Brooklyn, N. Y.

15—St. Alphonsus' Church, Wheeling, Va.,

burnt.

16—Death of Brother Agatho, St. Joseph, Mo.

17—Ded. of a new church, La Rue, O.,

21-Death of Rev. W. B. Campbell, Ottawa,

Ill., aged 30.
22—Death of Brother Hospicius of Mary, in

Albany, aged 31.

Death of Rev. Charles Rainoni, Marblehead, Mass., aged 80.

23—Death of Father C. Canelli, S.J., in San Francisco, Cal., aged 37.

24—Ded. of St. Francis's Church, Farmersville, N. Y.

Basement of St. Teresa's Church.

Basement of St. Teresa's Church, Brooklyn, N. Y., formally opened. Death of Rev. J. Tuohey, Buffalo, N. Y.,

aged 65.
25—Death of Father O'Donovan, O.S.A.,
Schaghticoke, N. Y.
27—Death of Sister M. Catherine, of St. Joseph, Philadelphia.

Death of Rev. I. McHugh, Hecksher-

Death of Rev. J. McHugh, Hecksherville, Pa. 29—Death of Rev. C. P. Maistre, New Or-

leans, aged 55.
30—St. Mary's Church, Putnam, Ct., burnt.
Death of Rev. W. J. Heaphy, New Orleans, La. 31—Ded. of Chapel for Italians, New Or-

leans, La.

#### FEBRUARY.

FEB. 2—Death of Rev. E. Koch, St. Peter's, St.

Louis, Mo., aged 43. 4—Death of Rev. T. Conners, St. Louis,

Mo., aged 30. -St. Patrick's Church, New Haven, Ct., burnt.

-Ord. of Rev. A. Geisenoff, in Buffalo. Ded. of "Pio Nono" College, Atlanta,

11-Death of Rev. J. B. Goeldlin, S.J., New Orleans, La.
12—Death of Sister M. Eusebia, Cincin-

nati, O.

nati, O.

14—Death of Sister Mary, Mobile, Ala.
Ded. of Church of the "Immaculate Conception," Washington, D. C.

20—Ord., at our Lady of the Angels, Suspension Bridge, N. Y., of Revs. J. Mc-

Grath, D. Dunbar, J. C. Riely, T. Johnston, and C. Caraher, for Buffalo, N. Y.; Revs. M. Malone, M. Denison, M. Boylan, and C. Curtin, for Brooklyn, N. Y.; Revs. T. McDermott and T. Murtaugh, for Dubuque, Ia.; Rev. T. S. Cullen, for Albany; at Fort Wayne, Ind., Revs. B. Hartman and J. F. Lang.

and J. F. Lang.

FEB. 21—Death of Rev. J. J. Corr, St. Bridget's
Church, N. Y.

23—Death of Sister Angelique, Notre Dame,

Lawrence, Mass.

28—Death of Sister Mary Stanislaus, Immaculate Heart of Mary, Monroe, Mich.
Ded. of German School, Boston, Mass.

— Death of Sister M. Genevieve, Immaculate Heart of Mary, Detroit, Mich.

#### MARCH.

MAR. 2-Death of Sister Basilissa, Georgetown,

D. C., aged 75.
5—Death of Very Rev. J. Conlan, V.G.,
Cleveland, Ohio, aged 74.
7—Ord. of Rev. T. Korbutowikx, at St.

Hedwige's Mission, Texas.

Ord., at St. Augustine's, Philadelphia, Pa., of Fathers P. A. Marsden, P. C.

Magorven, O.S.A., and Rev. H. Krake, by Bishop Crane, of Australia. MAR. 7—Ded. of St. Michael's School, New Or-

leans, La.

8—Ded. of a new church at Middleport,
N. Y.

Death of Sr. Martha, Visitation, B.V.M., Georgetown, D. C., aged 85.

#AR.11—Ded. of St. Catherine's Institute, first wing, Baltimore, Md.
13—Death of Father Montariol, Chaplain to

Xaverian Bros., Louisville, Ky., aged

-Ded. of St. Andrew's Church, Avondale, Mass.

15—Death of Sister M. Angela, Visitation B. V. M., Wheeling, Va., aged 29.
16—Death of Sister Isabel, St. Vincent's Asylum, Louisville, Ky.
17—Ded. of St. Patrick's Cathedral, Newark, N. J.

MAR. 19—Death of Sr. Ann Alexis, Boston, Mass. 23—Death of Rev. C. Brady, Cazenovia, N. Y., aged 40. 24—Death of Rev. Paul Marie Lecorre,

Paul Marie Lecorre,

Yazoo City, Miss., aged 44.

Death of Sister M. Joseph, Chicago, Ill.

Death of Rev. P. Byrnes, Rochester, N. Y.

26—Death of Sister Isabella, Loretto, Ky., aged 75.

28—Death of Father W. Hartnett, O.S.A., Lawrence, Mass.
Death of Rev. J. Dougherty, Indian

Creek, Mo.

#### APRIL.

IPR. I—Ord., at Woodstock College, Md., of Revs. W. H. Sumner, P. H. Toner, E. J. Devitt, W. F. Scanlan, F. W. Mc-Laughlin, F. J. O'Neil, W. T. Whiteford, C. H. Heichmar, A. Averbeck, J. J. Stephens, T. A. Van de Moortel, J. E. Desy, all of Society of S. J. Death of Rev. I. I. O'Leary, of Selma.

Death of Rev. J. J. O'Leary, of Selma, Ala.

Death of Rev. C. Donahoe, Chelsea, Mass.

3-Ord., at Fort Wayne, of Revs. T. Ryan and C. Zany.

4—Ded. of the Church of Immaculate Con-

ception at Chicago, Ill. 6—Death of Brother L. Kenning, C.SS.R.,

New Orleans, aged 68.
Death of Madame Daly, Sacred Heart,

Death of Madame Daly, Sacred Fleart,
St. Louis, aged 42.

Death of Sister Agnes, Notre Dame,
New Orleans, La., aged 48.

Death of Rev. G. A. Hamilton, Lafayette, Ind., aged 65.

Ded. of St. Bridget's Ch, Rochester, N.Y.

Death of Sister M. Lazarus, of Holy
Names of Jesus and Mary, Portland,
Or Or.

17-Ord. of Rev. M. A. Hartnedy, Colum-

bus, O. Ord. of Rev. P. R. Glendon, New Orleans, La.

APR. 18-Re-ded. of St. Stephen's Church, Bos-

Death of Sister Mary Clovis, Notre Dame, Govanstown, Md., aged 34.

19—Death of Sister Mary Magdalen, of the Good Shepherd, N. Y.

21—Ord. of Rev. F. N. Bruck, O.S.B., at Latrobe's, Pa.

Death of Brother Cassian, Christian Brother, Brooklyn, N. Y.

23—St. Joseph's Church, San José, Cal., destroyed by fire.

23—St. Joseph's Church, San José, Cal., destroyed by fire.
Death of Sister M. Cecilia, Sister of Mercy, Norwich, Conn, aged 19.
25—Ded. of basement of Church of "Sacred Heart," Wilmington, Del.
Ded. of Ch. of "Our Lady of Lourdes," Trenton, N. J.
Death of Father Karge, O.S.F., Cincinnati, Ohio.
26—Ord. of Rev. M. Deacon, of Albany, at St. Sulpice, Paris.
27—Death of Rev. J. J. Menge, Cincinnati, Ohio, aged 45.

Ohio, aged 45. The "Red Cap" conferred on His Emi-

nence, Cardinal McCloskey, in St. Patrick's Cathedral, N. Y., in the presence of 5 abps., 16 bps., and 250 priests, by Abp. Bayley, the Pope's delegate for the occasion, Monseigneur Roncetti being the Apostolic Ablance. being the Apostolic Ablegate.

#### MAY.

MAY 1—Death of Sister Michille, Ursuline Convent, St. Martin's, Ohio.

Death of Mother Ferdinand, Mercy Hos-

pital, Chicago, Ill.

-Corner-stone of St. Joseph's Chapel, Lit-

2—Corner-stone of St. Joseph's Chapel, Little Sisters of the Poor, near Cincinnati, Ohio, laid.
Ded. of orphan asylum, Pomeroy, Ohio. Ded. of a new church, Decatur, Ind. Ded. of a new church at Millvale, Pa. Abp. Williams invested with the pallium, by Cardinal McCloskey, in the Boston Cathedral.
6—Death of Sister M. Alphonse, Davenport, Iowa.

port, Iowa.

-Death of Rev. S. McNulty, Decorah,

Ded. of a new church, Watsonville, Cal. Ded. of a new church, Texarkana, Tex. Ded. of new churches, Warren Centre and West Warren, Mass. Ded. of Church of "The Holy Family," Waterford, N. J.

13—Eighty-third Birthday of PIUS IX. Quem Deus diu sospitet!

Death of Brother Basilicus, Philadelphia, Pa., aged 23.

phia, Pa., aged 23. 14—Death of Rev. J. Paganini, San Fran-

cisco, Cal.

15—Ord. of Fathers H. L. Magerney and M. Tracy, S.J., and Rev. D. M. Makey, Cincinnati, Ohio.

16—Death of Brother Agilbert, La Salle College, Philadelphia, Pa., aged 30.

MAY 16—Corner-stone of St. Michael's Church,
Georgiaville, R. I., laid.
Corner-stone of St. Mary's Church,
Bridgeport, Conn., laid.
Corner-stone of the Church of the Holy
Ghost, Cold Water, N. Y., laid.
Ord., in Harrisburg, of Revs. J. Igo, L.
McKenna, P. McCullough, P. McDevitt of Harrisburg; Revs. J. Logne,

vitt, of Harrisburg; Revs. J. Logne,
J. McDermott, of Philadelphia.

17—Ord. of Revs. F. Hayden and J. Tobin,
in Pittsburg.
Ded. of St. Antony's, German Church,
Lancaster, Pa.

18—St. Ann's Church, near Baltimore, robbed
of its sacred vessels.

18—St. Ann's Church, near Baltimore, robbed of its sacred vessels.

19—Death of Father L. Mayer, O.S.B., Newark, N. J.

Death of Rev. J. Woll, Newport, Ky.

20—Ord. at Ilchester, Md., of Revs. P. Kummert, N. King, J. Rebhan, J. Lowecamp, F. Murphy, J. Liebfritz, S. Breihof, A. Kuhlman, A. McInerny, H. Dressman, J. McLaughlin, C. Schmidt, P. Bausch, E. Weigel, C. Sigle, C.SS.R., and Fathers Alexander and W. Ryan, Passionists.

21—Death of Rev. B. O'Reilly, Boston.

22—Ordained at Louisville, Ky., Revs. H. W. Jansen, J. Cooke, G. Vantroostenberghe; at Indianapolis, Ind., Revs. J. W. Doyle and A. Oster; at the American College, Rome, Revs. M. F. Burke, Chicago, Ill.; J. Cur-

ran, C. V. Mahoney, New York; M. J. Holland, M. J. Brennan, Newark, N. J.; F. P. Fitzmaurice, Phila., Pa.; A. J. Byrne, C.S.P.; at Seton Hall, N. J., Revs. W. H. Dornin and B. H. Ter Woert.

Ter Woert.

MAY 22—Ord., at Louvain, Belgium, of Rev. M.

McGahn, of Newark; at Seminary,
Troy, N. Y., of Revs. J. F. Doyle,
J. P. Egan, J. W. Hayes, J. A. Hurley, J. F. Kiely, P. J. Martin, and H.
F. McCabe, New York; J. F. Collins,
Albany; J. F. Keegan, M. D. Murphy, J. M. Mulcahy, L. J. O'Toole,
Boston; R. Rauber, T. L. Rossiter,
Rochester; J. E. Garrety, J. J.
O'Keefe, Springfield; at Pittsfield,
Mass., of Rev. J. T. Sheehan, of
Springfield. Mass., of Rev. J. T. Sheehan, of Springfield.
23—Right Rev. J. J. Kain consecrated Bp. of Wheeling, Va.

MAY 23-Ded. of St. Augustine's Ch., Newark, N.J. Corner-stone of a new church, at Greece, N. Y., laid.

Pa., laid.

Ded., House of Good Shepherd, Newark,
N. J.

28—Ord., at St. John's College, Waterford, Ireland, of Revs. P. Kavanagh and W. Walsh, for Boston.
30—Ded. of St. John's Church, Altoona, Pa. Ded. of St. Bernard's Church, N. Y.

Ded. of St. Bernard's Church, N. 1.
Ded. of Corpus Christi Ch., Macon, Miss.
Con. of Rt. Rev. R. Seidenbush, O.S.B.,
Bp. of St. Cloud, Minn.
Corner-stone of St. Agnes' Hospital, Baltimore, laid, on ground (35 acres) donated by Lady Stafford, granddaughter of Charles Carroll of Carrollton.
Corner-stone of St. Andrew's Church,
Grand Rapids, Mich., laid.

Grand Rapids, Mich., laid.

#### JUNE.

JUNE 2—Con. of Right Rev. J. A. Healy, Bp. of

Portland, Me.

3—Most Rev. Abp. Henni, of Milwaukee,
Wis., invested with the pallium by
Bp. Heiss, in the presence of the Papal Envoys

-Death of Rev. M. McKenna, St. Rose's,

N. Y., aged 55.
Ord., at Notre Dame, Ind., of Revs. J.
Zahm and D. Hudson, C.S.C.

5—Machias, Me., church burnt.
"Six Miles Woods," O., church burnt.
6—Ded. of orphan asylum, Buffalo, N. Y. Ded. of St. Augustine's Ch., St. Louis, Mo.

Ded. of St. John's Ch., St. Louis, Mo. Corner-stone of St. Francis de Sales' Ch., Williamsburg, R. I., laid. Ded. of new church, Lockeford, Cal.

Ded. of new church, Locketord, Cal.

10—Corner-stone of new church for Poles,
Pine Creek, Minn., laid.

Corner-stone of addition to Salesianum
College, Milwaukee, Wis., laid.

13—Ded. of St. Dominic's Church, Washington, D. C.

Ded. of St. Antony's Church, Green
Point, L. I.

Ded. of the Church of SS. Gervase and
Protage at Gervais Or

Protase, at Gervais, Or.
Ded. of St. Bridget's Church, East
Broomfield, N. Y.
Corner-stone of St. Joseph's Industrial
School, Louisville, Ky., laid.
Death of Rev. L. S. Buteux, Boston,

Mass., aged 67.
16—Thirtieth anniversary of the election of

Pope Pius IX. Death of Sister M. Ladislas, St. Joseph's,

St. Louis, Mo.

17—Abp. J. F. Wood, of Philadelphia, invested with the pallium by Cardinal

McCloskey.

Abp. J. B. Lamy, of Santa Fe, invested with the pallium by Bp. Salpointe, of

Arizona

Death of Sister M. Josephine, of St. Joseph's, Buffalo, N. Y.

JUNE 19—Death of Father P. Tissot, S.J., Fordham, N. Y., aged 47.

20—Ded. of the Church, "Sacred Heart,"
Brooklyn, N. Y.
Corner-stone of Female Academy, "Sacred Heart," Hoboken, N. J., laid.

21—Ord. of Revs. J. A. Sartori, of Baltimore;
P. M. Turmel, J. P. Bayer, of Wheeling; P. M. Maguire, Colorado, at St. Sulpice, Baltimore, Md.

22—Ded. of House of "Good Shepherd," Cleveland, Ohio

Cleveland, Ohio

24-Ded. of House of Good Shepherd, Newark, N. J. Ded. of St. John's Church, Fowler Sta-

tion, Ind.
Ded. of new church, Juneau, Wis.
Ord., at Alton, Ill., of Rev. B. Deepen-

brock. 25-Death of Brother Giles, Third Order of

St. Francis, in Brooklyn. Death of Rev. P. J. Brophy, New York,

aged 33. Death of Sister Ann Catherine, St. Louis, Mo., aged 35. 26—Ord. of Revs. G. Mahony and L.

Bouland, Providence, R. I. 27—Ded. of a new ch. in New Bedford,

Mass.

Ded. of St. Boniface's Church, New Riegel, O. Ded. of New Church, in Suncook, N. H.

Ded. of Blossom Hill Cemetery, Con-

cord, N. H.
29—Con. of Rt. Rev. F. X. Krautbater, Bp.
of Green Bay, Wis., in St. John's Cathedral, Milwaukee, Wis., by Abp.

Henni. Corner-stone of St. Stephen's Church, Newport, R. I., laid. Corner-stone of St. Peter's Church, Can-

ton, O., laid.

Church in Jackson, Tenn., burnt. Ord. of Rev. J. D. Bray, Dubuque, Ia.

-Death of Sister Mary de Pazzi, Bangor, Me.

#### JULY.

July 2—Death of Rev. C. Tierney, Boston, aged Ord., at Savannah, Ga., of Rev. J. F.

Colbert.

Golbert.

3-Ord., at Cincinnati, O., of Revs. J. B. Fromuller, F. H. Kessing, J. Kuhlman, J. H. Menke, J. X. Meyer, B. Muething, and B. Rosener.

4-Ord., in Cleveland, O., of Revs. J. L. Ahern, M. Arnoldi, J. Franche, G. F.

Houck, J. F. Kuebler, J. Romer, J. Rosenberg, and J. Thein.

JULY 4—Ded. of St. Michael's Church, West Hoboken, N. J.

Corner-stone of Church of "The Transfiguration," Brooklyn, N. Y., laid.

Re-ded. of church, Lawrenceville, Pa. Ded. of a new church, Brighton, O. Ded. of a new church, Brighton, O. Corner-stone of St. Mary's Church, Ho-

boken, N. J., laid.

JULY 4—Ded. of St. Peter's Church, Kirkwood, Mo.

Corner-stone of a new church, Anderson, Ind., laid.

Corner-stone of church, St. Joseph's,

Lynn., Mass., laid.

Death of Sister Mary de Sales, of St. Joseph, Rochester, N. Y., aged 23.

Church in Binghamton, N. Y., robbed.

Ded. of a new church, Herkimer, N. Y.

7—Ded. of a new church, Somerset, N. J.
8—Ded. of St. Joseph's, new French church,
Biddeford, Me.
10—Death of V. Rev. P. E. Moriarty, O.S.A.,
at Villanuova, Pa., aged 71.
11—Corner-stone of a new church at Petaluma, Cal., laid.
Corner-stone of German church, Racine

Corner-stone of German church, Racine,

Wis, laid.

Ded. of St. Patrick's Church, Dutch
Kills, L. I., N. Y.

Ded. of Church of the Holy Ghost, Cold-

water Station, N. Y.

Death of Rev. C. Hengen, Manlius, N.
Y., while teaching in Sunday-school.
17—Death of Rev. J. J. Albert, Easton, Pa.,

aged 28.

Ord., at Latrobe, Pa., of Revs. M. Reichert, J. N. Jaeger, A. Robrecht, O.S. B., and A. Wirtner.

-Corner-stone of Chapel of the Immaculate Conception, Germantown, Pa., laid.

Ded. of St. Antoninus' Chapel, Newark, N. J.

Opening of a new church at West Winfield, N. Y.

Death of Rev. J. Bierman, Alexandria, Ky., suddenly.

Death of Sister Angelica, Carney Hospia

Death of Sister Angelica, Carney Hospital, Boston.

19-Ord., at Germantown, Pa., of Revs. J. Durkin, J. McInerny, C. Eccles, C.M.,

Fathers M. Murphy, C. A. O'Reilly, I. Ryan, I. J. Blake, O.S.A.
JULY 19—Ded. of St. Vincent's Hospital, Portland, Or.

22—Death of Rev. J. McCaffrey, subdeacon, at Clifton, S. I., N. Y., aged 25
Death of Sister M. of St. Stanislaus, St.

Paul, Minn., aged 32.

24—Church of Elmira, N. Y., robbed of chalice and alms-chest.

25—Ded. of St. James's, new ch., Boston.
Corner-stone of St. Michael's Church,
Brooklyn, N. Y., laid.
St. John's Church, Niagara Co., N. Y.,
robbed of sacred vessels.
Ded. of new church, Dunbar, Pa.

Ded. of new church, Dunbar, Pa.

Ded. of new church, Dunbar, Pa.
Ded. of new church, Aurora, Ill.

27—Corner-stone of St. Margaret's Chapel,
Peekskill, N. Y., laid.
Corner-stone of Church of the Sacred
Heart, Massena, N. Y., laid
Death of Rev. J. O'Kean, Little Rock,
Ark., suddenly.

28—Death of Rev. F. Murtaugh, Wilmington, Ill., aged 30 (drowned).

20—Corner-stone of new church. Roger Park.

29-Corner-stone of new church, Roger Park,

Chicago, laid.
Death of Rev. J. Henricks, Mount Savage, Md., aged 32.
31—Ord. of Rev. — McCaul, Leavenworth,

Kas.

Ord., in Philadelphia, of Rev. J. W. Mar-ley, for Mobile, Ala.

-Lockport, N. Y., church robbed of sa-

cred vessels.

Corner-stone of new chapel, Mt. St. Vincent's Seminary, Germantown, Pa., laid.

-Ded. of church, St. Rose of Lima, Chesa-peake City, Md. -Ded. of St. James's Church, Red Bank,

N. J.

-Ded. of Churches of North Creek and Wevertown, N. Y.

#### AUGUST.

Aug. 1—Corner-stone of new cathedral, Erie, Pa., laid.

Corner-stone of a new hospital, Buffalo, N. Y., laid.

Ded. of St. Philomena's Church, Franklinville, N. Y.

Ded. of new church, Thomastown, Me.

Ded. of new church, Thomastown, Me.-Ord. of Father A. Durkin, O.S.D., Somerset, ().

5-Death of Sister M. Gabrielle Fitzsimon, of Mercy, aged 28.

-Corner-stone of a Spanish-American Ch., San Francisco, Cal., laid. Ded. of St. James's Church, Thomaston, Me. Ded. of St. Joseph's Church, St. Paul,

Minn.

Corner-stone of new church, Clinton,

Mass., laid.

10—Ord. at St. John's College, St. Cloud, Minn., of Rev. Dominicans I. Wesseling, B. Schloeter, O.S.B., and P. Lvnch, for Dubuque, Ia.; E. P. Schneider, St. Cloud, Minn.

Death of Bro. James, O.S.F., Brooklyn, N. V. aged 50.

Death of Bro. James, O.S.F., Brooklyn, N. Y, aged 50.

11—Corner-stone of St. Joseph's Church, Racine, Wis., laid.
Death of Rev. J. McCullagh, San Francisco, Cal., aged 75.

12—Ord. of Rev. T. Prendergast, St. James's Cathedral, Brooklyn, N. Y.

13—Ord. of Rev. J. Link, Eric, Pa.

15—Death of Sister M. Catherine, of Mercy, New Orleans, La., aged 38.

Aug. 15—Con. of Church of the Immaculate Conception, Boston, Mass.

Ded. of St. Mary's Ch., Elmira, N. Y.

Ded. of St. Thomas's Ch., Archibald, Pa.

Ded. of St. Michael's Ch., Stillwater, Minn.

Ded. of St. Bridget's Ch., Logansport, Ind.

Corner-stone of St. Ann's Ch., Chicago, laid.

Corner-stone of Ch., "Star of the Sea,"
Long Branch, N. J., laid.
Corner-stone of the chapel and Night
Refuge, St. Louis, Mo., laid.
Ord. at Detroit, Mich., of Revs. Ch.
Reilly, D.D., and J. Meeder.
16—Death of Rev. J. Concannon, Council
Bluffs. Iowa.

Bluffs, Iowa.
Corner-stone of St. Mary's Hospital,
Virginia City, Nev., laid.
17—Corner-stone of a new school, Augusta,

Ga., laid. 18—Death of Sister M. Theodora, Sister of

Charity, Madison, N. J., aged 17.
Corner-stone of a new church, New
Haven, Ind., laid.
Ord. of Rev. J. Niedzieldski, for the
Polish Church of Buffalo, N. Y.

22-Ded. of Church of the Immaculate Con-

ception, at Fulda, O. Ded. of a new church, Brooklyn, N. Y. Ded. of St. Patrick's Church, Limestone Hill, N. Y. Ded. of St. Malachi's Church, Browns-

burg, Ind.

Aug. 22—Ded. of St. John's Church, Plattsburg,
N Y

Ded. of Church of the Assumption, Keyser, W Va.
Ded. of new church, "Sacred Heart,"
Highland Falls, N Y

Corner-stone of St. Patrick's Church,
Kansas City, laid.
Death of Rev. A. Piret, Sheboygan,
Wis., aged 73.

24—Death of Brother James, C.S.C., Notre
Dame, Ind.
25—Ded. of convent and chapel, Sisters of the
Precious Blood (exiles from Germany),
at O'Fallon, Mo.

Aug. 25—Death of Sister Raphael, Ursuline Convent, St. Martin's, O.

26—Death of Rev. T. F. Healy, St. Mary's Church, Windsor Locks, Conn., aged 30, suddenly.

Death of Father I. Busschotts, S.J, Lowell, Mo., aged 80.

27—Death of Rev. L. McKenna, of Croton Falls, N. Y., aged 58.

29—Corner-stone of St. Vincent's Orphan Asylum, Columbus, O., laid.

Ded. of St. Mary's Church, Liberty, Va Death of Sister M. Lawrence, St. Joseph's, Buffalo, N. Y.

Corner-stone of Church, "Sacred Heart," Holyoke, Mass., laid.

#### SUMMARY.

From September, 1874, to September, 1875, 6 Bishops were consecrated; 2 Bishops died; 200 priests were ordained; 90 priests died; 59 churches were begun, and 134 churches dedicated.

### THE AUGUSTINIANS IN THE PHILIPPINE JSLANDS.

THE Philippine Islands were first discovered by Magalhaens in 1521, but the glory of their conquest was given to Philip II. (whence their name) through the valor of his admiral, Don Miguel Lopez de Legaspi, the prudence of the Augustinian Hermits, and the skill of Father Andrea Urdaneta, who, previous to his taking the habit of St. Augustine in Mexico in 1552, had sailed as captain in the fleet of Loisa.

Philip II., on hearing that Father Urdaneta had sought retirement from the world, could not brook the loss of so skilled a navigator. Accordingly, he sent the hermit a request to direct the fleet shortly to be despatched from Mexico to conquer these islands. The squadron set sail November 21, 1564, from the harbor de la Natividad, Father Urdaneta taking with him four confreres—Fathers Diego de Herrera, Andreas de Aguirre, Martin de Rada, and Pedro de Gamboa, all of his order. The 13th of February, 1565, they spied the islands, and on the 27th of April landed at Zebu. The work of the first missionaries was so complete that, as Mendoza the historian (an Augustinian himself) says: "According to the common opinion of the day [i.e., the close of the sixteenth century], there is converted and baptized more than 400,000 souls." The Augustinians have always had flourishing missions there. After them came the Franciscans (1577), then the Dominicans, the Jesuits, and the Barefooted Augustinians.

In 1865 the Augustinians alone had 135 missionaries in the archdiocese of Manila and the dioceses of Ilocos and Zebu; while under their sole charge were 165 stations and 1,915,197 souls. The statistics of their missionary work for that year show 86,250 baptisms, 16,633 marriages, and 75,619 deaths. They have a large missionary convent at Valladolid, founded in 1743, the first opened in Spain for foreign missions, and a novitiate house at Osma.



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Yours truly,

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Very respectfully.

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> LA SALLE COLLEGE, Philadelphia, Nov. 15, 1874.

Messes Hind & Murphy: In response to your favor just received, permit me to say that several of our Brothers suffering from Aeuralgia have been greatly relieved by the use of Freligh's Remedy, and they speak highly in its favor.

Yours respectfully,

Brother Noah.

ABERDZEN, Miss, March 14 1874.

Messrs. Hind & Murphy: Enclosed you will find five dollars, for value of which please send Freligh's Remedy. I suffered very much from Neuralgia while in New York recently, and found myself much benefited by it. I would like to introduce it into my practice. Respectfully, W. A. Evans, M.D.

Austin, Texas, Sept. 6, 1873

Messrs Hind & Murphy: I have been troubled with Chron'c Rheumatism for about two years and could get no help. I used one bottle of your Freligh's Remedy, and I am happy to tell you that I am entirely cured.

Charles Behnke, Congress Avenue.

SAN FRANCISCO, Aug. 20, 1874.

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JAMES L. KANE, S W. cor. Jackson and Kearney Streets. matism and other pains.

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for the Year of our Lord

## 1877.

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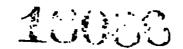
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#### DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

ALL Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 2); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are not days of Obligation in the Dioceses of St. Louis, Alton, Chicago, Dubuque, Green Bay, La Crosse, Milwaukee, Nashville, Santa Fé, St. Joseph, St. Paul; V. A of Arizona, Colorado, Indian Territory. Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Prownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

#### FASTING DAYS OF OBLIGATION.

ALL the week-days of Lent; the Fridays in Advent; the Ember Days for the sour seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is never a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are not fasting days of obligation.]

#### ABSTINENCE DAYS.

THESE are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

#### CHURCH DAYS AND CYCLES OF TIME.

Septuagesima Sunday January 28	Easter Sunday Apr	ril 1	
Sexagesima Sunday February 4			
Quinquagesima Sunday February 11			
Ash Wednesday February 14			
Quadragesima Sunday February 18	_		
Mid-Lent SundayMarch 11	Trinity Sunday	7 27	
	Corpus Christi May		
	First Sunday in AdventDec.		

#### RATES OF POSTAGE IN FORCE OCTOBER, 1876.

THE following are the new revised United States postal rates: Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. Registering letters, 10 cents additional. Drop or local letters, 2 cents each half-ounce, prepaid. Stamped Postal Cards, furnished only by Government, 1 cent each; sent to countries in the "Postal Union" (see below), if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. Circulars, unsealed, with no writing, 1 cent for every 2 ounces to one address.

Miscellaneous Matter.—On transient newspapers and magazines, regular publications designed primarily for advertising purposes or for free circulation at nominal rates, and all printed matter of the third class, except unsealed circulars, the postage is 1 cent for every two ounces or fractional part thereof, and 1 cent for each 2 additional ounces or fractional part thereof. On unsealed circulars, bulbs, cards, manuscripts for books, etc., the postage is 1 cent for each ounce or fractional part thereof. The sender of any article of third-class matter may write his name or address within or on the outside, with the word "from," or may write or print on any package the number and names of the articles enclosed. Addresses upon postal cards and unsealed circulars may be either written, printed, or affixed. The weight of any article of this class is limited to 4 pounds, and it must be so wrapped that the contents may be easily examined without mutilating the wrapper.

### POSTAGE RATES UNDER GENERAL UNION TREATY WITH FOREIGN COUNTRIES.

Foreign Postage.—To France, Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain, Ireland (including the island of Malta), Greece, Italy, Luxemburg, Norway, the Netherlands, Portugal (including Madeira and the Azores), Roumania, Russia, Finland, Servia, Sweden, Switzerland, and Turkey, for prepaid letters 5 cents per half-ounce. Unpaid letters, 10 cents. Postal cards, 2 cents each. Newspapers, not over 4 ounces, 2 cents each. Books, other printed matter, patterns, legal documents, photographs, etc., 2 cents for each 2 ounces. Registration fee on all correspondence, 10 cents.

Newspapers and other printed papers, postal cards, and registered articles unpaid or insufficiently prepaid will not be forwarded. Other articles when unpaid or insufficiently paid will be charged as unpaid letters, after deducting the value of the stamped envelopes or postage stamps employed.

To Canada and the British North American States the postage is 3 cents, or 6 cents if unpaid; to Newfoundland, 6 cents. To the following postage must be prepaid: To Cuba, Aspinwall, Panama, Mexico, 10 cents; to British West Indies, 18 cents; to Bermuda, 10 cents; to Brazil, 23d of each month, 15 cents; to New Granada, 18 cents; to Peru, Ecuador, Bolivia, and Chili, 22 cents; to Sandwich Islands, 6 cents. By San Francisco, semi-monthly, to Japan, China Singapore, 10 cents. To East Indies, 10 cents.

Newspapers to any part of the United States, to regular subscribers, if published weekly or oftener, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

Postage on Periodicals.—To New Granada, excepting Aspinwall and Panama, 10 cents for every 4 ounces or fraction thereof; Venezuela, by American packet, 2 cents for every 2 ounces or fraction thereof; Br. zil, by American packet, 2 cents for every 2 ounces or fraction thereof, and 1 cent for each additional ounce; Chili, 10 cents for every 4 ounces; Argentine Republic, 3 cents for 4 ounces; Peru, 10 cents for 4 ounces; Cuba, 2 cents for 2 ounces.

Money, in sums not exceeding \$50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than \$20, 10 cents; \$20 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents.

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are worse than beasts.

#### CARDINAL, ARCHBISHOPS, AND BISHOPS OF THE U. S., OCT., 18

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	•	New LOIK.
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John M. Henni, D.D.,	min water,	Milwaukee, Wis.
BIS	HOPS.	
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#### Translated from La Gerarchia Cattolica.

## LIST OF ROMAN PONTIFFS,

## With Birthplace, Dates of Accession and Death, and Length of Pontificate, as in the Basilica of St. Paul, Rome.

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.						
,					A.D.	A.D.	Y.	M.	D.
z. St. Feter, native of Bethsaida in	Gali	lee, l	Princ	e of the	!				
A postles, who received from our I	ord a	and S	avio	ur Jesus	.				
Christ the Supreme Pontificate, t	o be	trans	mitte	d to his					
successors; and, having resided for	or a	time	at A	intioch,					
established his See at Rome, when dom on the 29th of June, 67, .	e ne	Sund	:rea	martyr-	j l		2-	•	
2. St. Linus, Volterra, Mart,	•	•	•	• •	67	<b>7</b> 8	25 11	2	12
3. St. Cletus, Rome. Mart	•	•	•	• •	78	-	12	3	I
4. St. Clement I., Rome, Mart.,	•	•	•	• •	90	90 100	10	2	IC
5. St. Anacletus, Greece, Mart, .	•	•	•	•	100	112	12	10	7
6. St. Evaristus, Syria, Mart.,	•	•	•		112	121	9	7	2
7. St. Alexander I., Rome, Mart.,	•	-	•		121	132	10	7	3
8. St. Sixtus I., Rome, Mart., .	•	•			τ32	142	9	3	21
9. St. Telesphorus, Greece, Mart.,		•	•		142	154	11	3	2
o. St. Hyginus. Greece, Mart.,	•		•	•		158	4	3	- [
r. St. Pius I., Aquileia, Mart., .	•	•	•		158	167	8	3	
2. St. Anicetus, Syria, Mart, .	•	•	•		167	175	8	4	2
3. St. Soter, Naples, Mart., .	•	•	•		175	182	7	3	2
St. Eleutherius, Epirus, Mart.,	•	•	•		182	193	11	4	
5. St. Victor I., Africa, Mart.,	•		•		193	203	10	2	I
6. St. Zephyrinus, Rome, Mart.,	•		•			220	17	2	I
7. St. Calixtus I., Rome, Mart., .		•	•		221	227	5	2	I
8 St. Urban I., Rome, Mart.		•	•		227	233	6	7	4
9. St. Pontian, Rome, Mart.,	•		•		233	238	5	2	•
o. St. Anterus, Greece, Mart., .	•		•		238	239	1	1	10
1. St. Fabian, Rome, Mart.,	•	•	•		240	253	13	I	I
2. St. Cornelius, Rome, Mart., .	•	•	•		254	255	1	10	•
3. St. Lucius I . Rome, Mart., .	•	•	•		255	257	1	4	I
4. St. Stephen I., Rome, Mart.,	•	•	•		257	260	3	3	20
5. St. Sixtus II., Greece, Mart., .	•	•	•		260	261	0	11	I
6. t Dionysius, Turin,	•	•	•		261	272	IT	3	I.
7. St. Felix I., Rome, Mart,	•	•	•		272	275	2	5	2
8. St. Eutychian, Tuscany, Mart.,	•	•	•		275	283	8	10	
9. St. Caius, Dalmatia, Mart.,		•	•	• •	283	296	12	4	9
o. St. Marcellinus, Rome, Mart.,		•	•	• •	296	304	7	11	
r. St. Marcellus I., Rome, Mart.,	•	•	•		304	309	4	I	2
2. St. Eusebius, Calabria,	•	*•	•		309	311	2	I	2
3. St. Melchiades, Africa,	•	•	•		311	314	3	7	
4. St. Sylvester I., Rome,	•	•	•	• •	314	337	23	10	21
5. St. Marcus, Rome,	•	•	•	• •	337	340	2	8	2
6. St. Julius I., Rome,	•	•	•	• •	341	3 <b>52</b>	11	2	(
7. St. Liberius, Rome,	•	•	•	• •	352	363	10	7	;
8. St. Felix II., Rome,	•	•	•	• •		365	I	3	2
9. St. Damasus, Spain,	•	•	•	• •	<b>366</b>	384	18	2	I
o. St. Siricius, Rome,	•	•	•	• •	384	398	13	1	I
z. St. Anastasius I., Rome,	•	•	•	• •	. 399	402	2	10	(
2. St. Innocent I., Albano,	•	•	•		402	417	15	2	20
3. St. Zozimus, Greece,	•	•	•	• •	417	418	I	9	•
4. St. Boniface I, Rome,	•	•	•	• •	418	423	4	9	2
5. St. Celestine I., Rome,	•	•	•	• •	423	432	8	10	•
6. St. Sixtus III., Rome,	_	_	_		432	/ <b>440</b>	1 8	Z	

NAME.					Date of Acces- sion.	Date of Death	Duration of Pontificate.
					A,D.	A,D,	Y. N. D
47. St. Leo I, (the Great), Tuscany,	ı		-		440	461	28 1 2
48. St. Hilary, Sardinia,		+	*		46x	46B	6 3 6
50 St. Felix III., Rome,					468	483	8 11 4
51. St. Gelasius I., Africa,		•		1 1	492	492 495	4 8 16
52. St. Anastasius II , Rome,			:		496	498	1 11 2
53. St. Symmachus, Rome,		•				514	IS 7 #7
54. St. Hormisdas, Frosinone, .					514	523	9 0 1
55. St. John I., Tuscany, Mart.,			4		523	526	2 9 5
50. St. Felix IV , Benevento,					526	530	4 9 13
57. Homface II., Rome,				+ 1	530	532	2 0 20
58 John II , Rome,				•	533	535	9 4 95
59. St. Agapitus, Rome,	4	•			535	530	0 10 19
6r. Vigilius, Rome,					536	538 555	16 0 0
62. Pelagius I., Rome,	_	*				56a	4 20 18
63. John III., Rome,	-			- :	560	573	12 12 16
64. Benedict I , Rome,					574	578	4 I 2
6s. Pelagius II., Rome.						590	FE 3 10
66. St. Gregory I, (the Great), Rome	ē, .				590	604	13 6 10
67. Sabinianus, Volterra.		-			604	606	1 5 9
68. Boniface III Rome,		,			607	607	0 8 2
69. St. Boniface IV., Marso,	-					6ts	6 8 21
70. St. Adeodatus I., Rome,		•	+		615	6rg	3 0 %
71. Boniface V., Naples,		-	•		619	625	5 10 0
72, Honorius I., Capua,			•			638	12 11 17
73. Severinus, Rome		•	-		1,70	640 642	I 0 H
74. John IV., Dalmatia,	-		•	' '	640	649	6 5 14
76. St. Martin I., Todi, Mart.,		*			649	655	6 2 11
77. St. Eugenius I., Rome,			Ţ.		655	656	1 7 4
78. St. Vitalian, Segni					657	672	I4 5 29
70. Adeodatus II . Rome.	+	,			672	676	4 2
Bo. Domaus I., Rome,		-	4		676	678	1 9 70
81. St. Agatho, Greece,		-			678	683	3 6 14
82. St. Leo II , Sicily,			+	+ +	682	683	0 10 18
83. St. Benedict II., Rome,			•		684	685	0 to 11
ed. John V. Annoch,	+		*		686	686 687	0 11 0
85. Conon, Thracia, 86. St. Sergius I., Siculiana,	-				687		
87. John VI , Greece,			:		TOT	701	3 2 13
88. John VII., Greece,	,				70.4	707	2 7 17
80. Sisinnius Syria, .	,				708	708	0 0 20
oo. Constantine, Syria,					708	715	7 0 15
91. St. Gregory II., Rome,					715	731	15 8 23
92. St. Gregory III., Syria,					731	74I	, to 8 so
93. St. Zacharias, Greece,					741	152	10 3 4
94. Stephen II., Rome,			•		752	752	0 0 3
95. Stephen III, Rome, .			•	,	759	757	5 0 29
96. St. Paul I., Rome,					757 768	767	10 I 0
97 Stephen IV, Syracuse,	-		•			77I	3 5 27
99. St Leo III. Rome,	_	-			0.04	795 B16	20 5 10
oo. Stephen V , Rome,	•	*	•		816	817	0 7 6
or, St. Paschal I., Rome,					817	824	7 0 17
oz Eugenius II., Rome,	_				824	827	3 6
oz. Valentine. Rome.	+				827	827	01 7 0
oa. Gregory IV., Rome.			,		827	844	16 0 9
os. Sergius II., Kome,					844	847	2 11 2
oo. St. Leo IV., Kome	-				847	855	8 3 6
oz. Benedict III., Rome,			•		855	858	2 6 10
od. St. Nicholas I. (the Great), Rom	œ, .	•	•		858	867	9 6 10
og. Adrian II., Rome,	,	•	•		867	872	4 10 10

	NAME.							Date of Acces- sion.		Pont	ration of ifica	
							i	A.D.	A.D.	Y.	M.	D.
hn VIII., Rome,	•	•	•	•	•	•	•	872	882	10	0	I
arinus I., Gallese,	•	•	•	•	•	•	•	882	884	I	5	0
arinus I., Gallese, drian III., Rome, ephen VI., Rome,	• •	•	•	•	•	•	•	884	885	I	4	0
		•	•	•	•	. ●	٠	885 885	89 t	6	o 6	9
ormosus, Ostia,	• •	•	•	•	•	•	•	891 896	896 <b>8</b> 96	4 0	0	0
oniface VI., ephen VII., Rome	•	•	•	•	•	•	•	897	898	1	2	15
omanus, Gallese,	, .	•	•	•	•	•	•	898	898	0	3	21
heodorus II., Rom	• • • • • • • • • • • • • • • • • • •	•	•	•	•	•	•	898	898	0	0	20
ohn IX., Tivoli,	•,	•	•	•	•	•		89 <b>8</b>	900	2	0	15
enedict IV., Rome,	•		•	•	•	•		900	903	3	2	0
eo V., Ardea, .		•	•		•	•		903	903	0	I	26
hristophorus, Rome	e <b>.</b> .	•	•	•	•	•		903	904	0	6	0
ergius III., Rome,		•	•		•	•		904	911	7	3	0
ergius III., Rome, nastasius III., Rom	ne, .	•	•	•	•	•		ģīi	9'3	2	2	0
andus, Sabina,		•		•	•	•		913	914	0	6	10
onn A. Kavenna,		•	•	•	•	•		915	9.8	14	2	3
eo VI. Rome.		•	•	•	•	•		928	929	0	8	5
ephen VIII Rome	e, .		•	•	•	•		929	93 t	2	I	12
hn XI., Rome,	•	•	•	•	•	•		931	936	4	10	0
eo VII., Rome,	•	•	•	•	•	•	•	936	939	3	6	10
ephen IX., Rome,	•	•	•	:	•	•	•	939	942	3	4	5
arinus II, Rome, gapitus II., Rome,	•	•	•	•	•	•	•	943	946	3	6	13
gapitus II., Kome,	•	•	•	•	•	•	•	946	956	10	3	0
ohn XII., Rome, enedict V., Rome,	•	•	•	•	•	•	•	956	964	7	9	0 :2
she VIII Dome,	•	•	•	•	•	•	•	964	965	6	I	
enedict VI Pome	•	•	•	•	•	•	•	965	972	I		5 0
ohn XIII., Rome, enedict VI., Rome, omnus II., Rome,	•	•	•	•	•	•	•	972	973	0	3	Ö
enedict VII., Rome	• •	•	•	•	•	•	•	973	973 984	_	<i>5</i>	0
ohn XIV. Pavia.	•	•	•	•	•	•	•	975 984	985	9	8	10
ohn XIV., Pavia, oniface VII., Franc	e.	•	•	•	•	•	•	985	985		7	15
ohn XV., Rome.	ĩ' :	•			•			985	996	10	4	12
ohn XVI						•		996	996	0	4	12
regory V., German	v	•	•		•	•		996	999	2	8	0
ohn XVII			•		•	•		999	999	0	10	0
vlvester II France			•		•			999	1003	4	I	9
⊃hn XVIII Rome		•	•		•	•		1003	1003	o	4	
ohn XIX Rome.			•		•	•		1003	1009	5	7	25 28
ergius IV., Rome, enedict VIII., Ron	•	•	•	•	•	•		1009	1012.	2	8	13
enedict VIII., Ron	ne, .	•	•	•	•	•	•	1012	1024	11	II	ΙI
ohn XX Rome,	•	•	•	•	•	•	•	1024	1033	9	8	8
enedict IX., Rome.	, , ,		•	•	•	•	•	1033	1044	זי	0	0
enedict IX., Rome regory VI., Rome lement II, Saxony amasus II., Bavari Leo IX., German	abdicated	d in	1 1046),	•	•	•	•	1044		2	8	0
lement 11, Saxony		•	•	•	•	•	•	1046	1047	0	9	זי
amasus II., bavari	ia, .	•	•	•	•	• '	•	1048	1048	0	0	23
t Leo IX., German	чу, .	•	•	•	•	•	•	,	1054	5	7	7
tenhan Y Common	• •	•	•	•	•	•	•	1055	1057	2	3	15
tephen X., German enedict X.,		•	•	•	•	•	•	7057	1058	0	7	27 20
icholas II., France	•	•	•	•	•	•	•	1058	1061	0	9	
lexander II., Milan	•	•	•	•	•	•	•	1059	1073	2 11	6	25 21
L Consome VIII Co		•	•	•	•	•	•	1073	1073	12	I	
ictor III., Beneve rban II., Reims,	ento.	•	•	•	•	•	•	10/3	1085	0	4	3 26
rban II. Reims		•	•	•	•	•	•	1088	1007	11	4	18
aschai II i uscany	7	•	•	•	•	•	•	1000	1118	18	5	7
elasius II Gaeta	•	•	•		-	•	•	1118	1110	1	0	4
elasius II., Gaeta, alixtus II., Burgun	dv.	•	•		•		•	1119	11124	5	10	12
onorius II., hologranocent II, Rome,	ia, .	•	•	•	•	•		1124	1130	5	1	25
nocent II . Rome.	, .	•	•	•	•			1130	1143	13	8	9
			-	-								,
elestine II., Citta	di Castell	0,	•			•	•	1143	1144	O	5	13

_	NAME.					Date of	of	Duration of
						sion.	Death.	Pontificate.
_								
							A D.	Y, M. D.
197	Lucius II , Bologna,					A.D.	1145	Y, M. D.
	O Proposition III Wastername					1145	1153	8 4 10
173	Anastasius IV, Rome, Adrau IV, England, Alexander III., Siena, Lucius III., Lucca, Urban III., Milan Gregory VIII, Benevento, Clement III, Rome, Calastana III. Rome,			4		1153	1154	1 4 24
174	Adrian IV England, .	•	*	-		1154	1181	4 8 19
175.	Alexander III., Siena.		•	•		1159	1 85	2t 31 98 4 2 18
170.	Urban III., Milan		÷			1185	1187	I 30 25
178.	Gregory VIII, Benevento,					1187	1187	0 1 47
179.	Clement III , Rome,			•		1187	1191	3 3 8
1Bo.	Celestine III., Rome,		,	•	•	1191	12.6	18 6 9
IBI.	Honorius III., Rome,		1	•		1216	1997	10 8 ¢
182.	Gregory IX Anagui.					1227	1946	14 5 2
184.	Celestine IV., Milan,			۳		1241	1941	0 0 17
185.	Gregory IX , Anagu, Celestine IV., Milan, Innocent IV., Genoa, Alexander IV., Anagui,		•	•		1243	1254	75 5 14
186.	Alexander IV., Anagni,		•	-	* *	1254 1261	1961 1264	6 5 15 3 1 4
177.	Dirings IV., ISOVES,	4	•	•	•	1265	1200	3 9 0
180.	Clement IV., France, B. Gregory X., Piacenza,	1	4			1271	1276	4 4 10
TO A SHARE	Innocent V Savov					1276	1276	0 5 2
191.	Adrian V Genos. John XXI., Lisbon. Nicholas III Rome. Martin IV., France.		•	•		1276	1276	0 2 0
192.	John XXI, Lisbon, .	-		•		1276	1277 1280	0 8 5
193.	Micholas III Route,					1277	1985	4 1 7
194-	Honorius IV Rome.			-		1284	1287	9 0 1
100.	Honorius IV , Rome, Nicholas IV , Ascoli,		_	•		та88	1999	4 1 14
707	St. Celestine V., Layoro (resign	ed the	Pont:	ifical	ie),	1294	_	
108.	Roniface VIII., Abagul,	4	-	*		1294	1303	8 g 18 o 8 5
199.	B. Benedict XI., Treviso, Clement V, France (removed to	Avio	non)		•	1303	1314	
200.						1316	1334	8 to 15
902.	Benedict XII, France,					1334	1349	7 4 7
203.	Clement VI., France,		4			1342	1352	
204.	Innocent VI , France,	•			•	1352	1362	9 8 75 8 1 22
207.	B. Urban V. France, Gregory XI. France (restored	Sec to	Rom	e)		1362	1370	7 2 28
200.	Hebra VI Names	500 10		~/;		1378	1389	11 6 6
208.	Urban VI, Naples,				,	1389	1404	14 II I
200.	Innocent VII , Sulmona,				4 1		1406	3 0 31
210,	Innocent VII , Salmona, . Gregory XII., Venice (resigned	1409),		-		1406		9 0 4
311	Alexander V., Bologua, John XXIII., Naples (resigned)	h'a Dan			. *	1400	1410	5 0 13
212.	Martin V., Rome,	0 81.00	ir ringa		i sązgr,	1410	143t	13 3 19
913.	Eugenius IV, Venice,		:			1431	1447	15 11 10
215.	Nicholas V., Sarzana,	-	-		. ,	1447	1455	8 0 20
216.	Calixtus III., Spain,			-	- +	1455	1458	3 3 29 5 11 20
217	Pius II, Siena,	-	•	٠		1458	1404	5 11 20 6 10 16
218.	Paul II , Venice,	•				1464 1471	1484	
219	Sixtus IV., Savona,	-	•	1		1484	1492	7 10 20
221.	Alexander VI., Spain,						1503	11 0 8
222.	Pius III., Siena,	•	•			1503	1503	0 0 16
222	Julius II., Savona,		•		•		1513	8 8 20
224	Leo X., Florence,			+		1513	1521	1 3 6
225	Adrian VI, Utrecht, Clement VII, Florence,		:			1522	1523 7534	
220.	Paul III , Rome						1549	IS 0 28
228.	Inline III . Tuscany,	,		-		1550	1555	5 1 16
220.	Marcellus II., Montepulciano,	-				<b>‡555</b>	1555	0 0 23
240.	Paul IV , Naples,	-			-	1555	1559	4 2 7 5 IL 15
231	Pius IV., Milan,	-		•		1559 1566	1505	
-	St. Pius V , Bosco		•	•		1572	1585	0 3 24 12 10 25
433.	Page a transfer					1.7		

34. Sixtus V., Ancona, 35. Urban VII, Rome, 36. Gregory XIV., Cremona, 37. Innocent IX, Bologna, 38. Clement VIII., Florence, 39. Leo XI., Florence, 30. Paul V., Rome, 31. Gregory XV., Bologna, 32. Urban VIII., Florence, 33. Innocent X., Rome, 34. Alexander VII. Siena, 35. Clement IX., Pistoia, 36. Clement X, Rome, 37. Innocent XI., Como, 38. Alexander VIII, Venice,	A.D. 1585 1590 1590 1591 1592 1605 1605 1621	A.D. 1590 1591 1591 1605 1605 1621	Y. 5 0 0	M. 4 0	D. 3
36. Gregory XIV., Cremona, 37. Innocent IX, Bologna, 38. Clement VIII., Florence, 39. Leo XI., Florence, 30. Paul V., Rome, 31. Gregory XV., Bologna, 32. Urban VIII., Florence, 33. Innocent X., Rome, 34. Alexander VII. Siena, 35. Clement IX., Pistoia, 36. Clement X, Rome, 37. Innocent XI., Como, 38. Alexander VIII. Venice	. 1590 . 1591 . 1592 . 1605 . 1605	1591 1591 1605 1605 1621	0		
7. Innocent IX, Bologna,  8. Clement VIII., Florence,  9. Leo XI., Florence,  10. Paul V., Rome,  11. Gregory XV., Bologna,  12. Urban VIII., Florence,  13. Innocent X., Rome,  14. Alexander VII. Siena,  15. Clement IX., Pistoia,  16. Clement X, Rome,  17. Innocent XI., Como,	. 1591 . 1592 . 1605 . 1605	1591 1605 1605 1621	0	10	
8. Clement VIII., Florence, 9. Leo XI., Florence, 10. Paul V., Rome, 11. Gregory XV., Bologna, 12. Urban VIII., Florence, 13. Innocent X., Rome, 14. Alexander VII. Siena, 15. Clement IX., Pistoia, 16. Clement X, Rome, 17. Innocent XI., Como, 18. Alexander VIII. Vanice	. 1592 . 1605 . 1605 . 1621	1605 1605 1621	-		10
po. Leo XI., Florence, po. Paul V., Rome, po. Gregory XV., Bologna, po. Urban VIII., Florence, po. Innocent X., Rome, po. Alexander VII. Siena, po. Clement IX., Pistoia, po. Clement X, Rome, po. Innocent XI., Como, po. Alexander VIII. Vanice	. 1605 . 1605 . 1621	1605 1621	12	2	C
o. Paul V., Rome,  I. Gregory XV., Bologna,  2. Urban VIII., Florence,  3. Innocent X., Rome,  4. Alexander VII. Siena,  6. Clement IX., Pistoia,  7. Innocent XI., Como,	. 1605 . 1621	1621	1 -3	1	3
1. Gregory XV., Bologna, 2. Urban VIII., Florence, 3. Innocent X., Rome, 4. Alexander VII. Siena, 5. Clement IX., Pistoia, 6. Clement X, Rome, 7. Innocent XI., Como,	. 1621		0	0	27
2. Urban VIII., Florence, 3. Innocent X., Rome, 4. Alexander VII. Siena, 5. Clement IX., Pistoia, 6. Clement X, Rome, 7. Innocent XI., Como,			15	8	12
3. Innocent X., Rome, 4. Alexander VII. Siena, 5. Clement IX., Pistoia, 6. Clement X, Rome, 7. Innocent XI., Como, 8. Alexander VIII. Venice	· 1623	1623	2	5	C
4. Alexander VII. Siena, 5. Clement IX., Pistoia, 6. Clement X, Rome, 7. Innocent XI., Como, 8. Alexander VIII. Venice		1644	20	I I	21
5. Clement IX., Pistoia,	1644	1655	10	3	23
7. Innocent XI., Como,	1655	1667	12	I	15
7. Innocent XI., Como,	. 1667	1669	2	5	19
O Alemandar VIII Vanica	1670	1676	6	2	23
8. Alexander VIII, venice,	. 1676	1689	12	10	22
T . 4711 B11	1689	1691	τ	3	27
9 Innocent XII., Naples,	. 1691	1700	9	2	15
Janocent XII., Naples, Clement XI, Urbino, Janocent XIII, Rome, Janocent XIII., Rome, Janocent XIII., Rome, Janocent XIII., Rome, Janocent XIII., Rome, Janocent XIII., Rome, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XII., Florence, Janocent XIII., Florence, Janocent XII., Floren	1700	1721	20	3	25
I. Innocent XIII, Kome,	1721	1724	2	9	29
2. Benedict XIII., Rome,	1724	1730	5	8	23
3. Clement XII, Florence,	1730	1740	9	6	25
4. Benedict XIV, Bologna,	1740	1758	17	8	10
5. Clement XIII., Venice,	1758	1769	10	6	27
6. Clement XIV., S. Angelo in Vado,	1769	1774	5	4	3
7. Pius VI., Cesena,	1775	1799	24	6	14
8. Pius VII., Cesena,	1800	1823	23	5	
g. Leo XII, Spoleto.	1823	1829	5	<b>4</b> 8	Į
o. Pius VIII, Cingoli,	1829	1830	I		•
i. Gregory XVI., Belluno,	. 1831 . 1846	1846	15	3	29

#### EXPLANATION OF THE ABOVE LIST.

This list of the Popes is taken from the series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Ostian Way, near Rome.

This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A.D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors. This, however, seems to have been omitted in some instances, possibly on account of the troublous times; for we find that the series has been continued by medallions of two or three Popes evidently executed by the same artist. The most considerable interruption of such a character was in the fourteenth and fifteenth centuries, when seven medallions seem to have been painted during the reign of Martin V.

This is the largest and most interesting series of historical portraits in existence. Artists are able to read, as it were, and recognize the work of a painter as easily and as surely as ordinary mortals read and recognize the varying handwriting of individuals. Even in the case of the earlier Popes before St. Sylvester, they see evidences that the artist was in possession of such knowledge as enabled him to give to each face the marked individuality of a portrait. For the subsequent Popes down to the present time there is no difficulty. However imperfect the workmanship, even in the mediæval centuries, and although the fading colors may have been retouched by equally unskilful hands, it is always evident that the painter originally presented the features of a real face—not an ideal or fancy sketch.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits

unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX. has caused the portraits to be reproduced in imperishable mosiacs, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago.

From the copperplates other copies have been made in copperplate, steel, lithograph, and photograph, of various sizes, and may be easily obtained.

Under each medallion in the Church was an inscription giving the name of the Pontiff, and the length of his pontificate. Ordinarily, in the case of contemporary Popes, this is testimony of the highest character. Where, as in the case of the earlier Popes, the inscription could only give the judgment of the painter as to dates long past, it obviously cannot claim the same high value. It might be, and in some cases has been, held to be uncertain, and in others erroneous. Some Popes, also, have been inserted in this list, doubtless in deference to the claims urged at the time by their adherents, and perhaps for sake of peace. A more critical and impartial spirit has doubted or denied their right to such honor, and classed them as Antipopes.

In these two points we find the explanation of the differences between this list of Popes and those found elsewhere.

We give the list as published in the Gerarchia Cattolica, Rome, 1875, with a few corrections, which were evidently typographical errors.

# ELEMENTARY TEACHING IN THE TWELFTH CENTURY.

When seven years old, the pupil was sent to school to the cathedrals or convents -- for elementary schools like those of the present day had no existence—to learn to read and write; but as this sort of exercise required but little time he soon commenced to make the acquaintance of the Latin grammarians, Donatus, Priscian, or Didymus. To those who know the value attached to books at that period, it will be easy to conceive that the number of scholars in a condition to procure these classical authors was small indeed. The more ordinary course was to imprint the rules on the memory of the student by frequent repetitions, or by dictating them to him-a measure which was adopted not only in regard to grammar, but also as regards the classics. The text was usually dictated by fragments, then followed the explanation. When the pupil had mastered the first principles of the Latin tongue, he received, before all, the Psalter, whose chants he was made to learn by heart, that he might draw therefrom pious thoughts and sentiments, and also take part in the public psalmody in the church.—Les Etudes Classiques dans la Société Chrétienne.

CAMELLIA.—This beautiful plant is so called after Father Peter Camelli, a learned Jesuit, who introduced it into Europe from Japan, in 1730.

### CENTENARIANS

DEATHS OF PERSONS ONE HUNDRED YEARS OUT AND UPWARD IN NEW YORK CITY FOR THE PAST TEN YEARS

Compiled for the Annual Report of the Health Department by Dr. John T. Nagle, Deputy Register of Records,

	'						AGE	D.F. o. ov. P.L. orberton
	NAM	Ė				Dieb.	Yrs. Mos.	NATIVITY,
ridget O'Brien,		_				Jan. 8, 1864	100 -	Ireland.
mac Daniels, .						June 26, 1864	100 -	Bedford, N Y.
achel Stafford,					+	uly 13, 1864	103 6	New Jersey.
ose Gilligan,		4				Dec. 14, 1864	103	Ireland.
	4				-	Feb. 4, 1865	104 -	Ire and
bealem Thornton,			4		•	Aug 9, 1665	105 3	ire and.
homas Golden,		-	•			Aug. 18, 1865 Aug. 21, 1865	101 -	Ireland.
homas McAnnally,						Oct. 6, 1865	100 5	Ireland.
atrick Noonan, unes Quum, .		*		- :		Nov. 30, 1865	100 10	Ireannd.
ary McMahon,	•	•	- 1	•	,	Jan. 13, 1866	1 104 -	New York,
illiam Daty,	-	- :	_		4	May 4, 1866	106	Tretand.
ary Arn Bastine,						May 15, 1966	118	New York.
ary Griffin, .		4				July 17, 1966	100 - 1	Ireland.
ridget Noonan, .		-				Aug 1, 1866	100 -	Ire and,
argaret Farrel,		-		+		Sept. 12, 1866	100	lreland.
iyllis Bees, .		•				Dec. 7, 1866	105 -	New York
hristina Renfort,	4	-				Feb. 10, 1806	100 -	France, Scotland.
ebecca Ward, .	+		-	4		lan. 6. 1869	100	Ireland.
argatet Harty, milie C. Lorens,	-					Jan. 6, 1867 March 25, 1867	103	Germany.
idy Green,		1				May 17, 1867	109	New York.
largaret Terry,	•		,		4	Inne 12 1868	100	Ireland
laria M. Pessinger.						Feb. 29, 1868	200 Q	United States.
on Mary Brown,			4			July 3, 1868	103 1	United States.
Івлига Налюп,			4			April 26, 1868	108 —	Ireland.
fary Co-has,			h .	+		May 2, 1869	100 —	Ireland.
lorence McCarty,	+				-	Dec. 19, 1869	- 001	Irc and.
rancis McLellan,		+				Sept. 20, 1860	100	Ireland. Maryland,
ester Cropper,		h .		•	+	March 24, 1869 Sept 24 1869	102	New Jorsey.
largaret Hutchins,		+	+		+	May 24, 1869	103 —	At sea.
Maray, horbe Williams,						July 20, 1860	103 -	New York.
arab Conway, .						May 5, 1870	100	ireland.
ophia Williams,						April 10, 1870	100 —	Vinginia.
hannal Sullivan,				+		Nov to, 1870	Jon 10	irtland.
ipman Kristeller,					+	Nov 19, 1870	100 1	Prussin,
lary Myers,						Dec 18, 1870	150 -	lre, and,
uniel Coding.	+				+	Nov. 20, 1870	101 3	troland.
one Ryan,		+	-	-		Jan. 3, 1870	102	Ireland. Ireland.
ate Eagan, lenry O'Flanerty,				-		Sept. 11, 1870	102 -	Ireland
lenry O'rianeny,		+	,			April 11, 1870   Feb. 28, 1871	103 -	Ireland.
Hen Baird,		*	*	•		March 12, 1871	01 801	Ire'and.
elix Boylan, .		+				March 29, 1871	100 -	Ireland.
ridget Campbell, inc Daley,		_		+		April 16, 1871	IOO -	Ireland
no Flanagan,		-	*			June 2, 1871	100 — ,	Ireland.
ridget Carroll,						Nov. 6, 1871	100 —	lreland.
dia Clynn,						Nov 28, 1871	102	lreland.
enis Haverty, .						Aug 8, 1871	103	lreland.
arah Slane, .						A pril 8, 1871	1 103 -	lictand.
argaret Morgan,			-			Dec 21, 1871	to5	Ircland.
llen Mora , .		4		+		Dec 25, 1871	100	Ireland. Ireland.
nn f.eahy, .	•	4	*		,	May 20, 1871 Jan 4, 1879	103	Treland.
aniel Sullivan, .	•		,			Feb. 18, 1872	103	Ireland.
ary Richmond, athew Lyon, .	•				*	March 8, 1872	103	Ireland.
llen Brown, .	-	:	+	*	•	[uly 23, 1872	100	Ireland.
llen Burke,	-	:	•			Oct 1, 1872	103 -	Ireland.
lice Riley,						Oct 7, 1872	#n3	freland.
ose Rourke, .						Oct 23, 1872	100	irejand.
atherine Cabill,	-	-				Dec 20, 1872	105	Ireland.
ary McGrath, .	+		,			March 14, 1873	100	Ire'and.
ery Monaghan,			•			March 22, 1773	103 —	Ireland.
ary Todin,		-	•	-	,	April 1, 1873	100	lreland.
homas Craig,		-			+	April 26, 1873	163	Ireland.
lary Nison,	-	-	*	•	+	Aug 26, 1873	408	ireland,
strick White,						[Bly 25, 1873	102	Ireland. Ireland.
mes Reilly,						an. 28, 1874	206 2	France.
filliam Louis, .	Conn					Feb. 7, 1874 March 17, 1874	103	Ireland.
largaret Cloonan, or athurine Callaban,	+10UI	a tirk g				April 6, 1874	104 -	Ircland.
interine Caraban,			_	_		Tulw 20, 1874	tu8 - !	
olly Sheridan,	:					Sept 6, 1874	100 -	Irehand.
								Lectory.



MOON'S F	HASES.	805TON N	VORE WASS	B'T'N CHAE	RUN EMICAGO
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Boston N  Boston N  gland, No State, M  Wisconsi and Oreg	aw Kn- 'New ew York Phil' chigan,   necti n, Iowa,   Peni	ALEMDAR FOR YORK CITY; de'phia, Con- cut, N. Jers y, isv.'a, Ohio, ana, & Ilimois,	Kentucky souri, and	s : Ma-'Cha Irginia, Cen , M.s- sec I Cali- ban	Catendar for veileston, Nor, rolina, Tennes- , Georgia, Ala- na, Mississippi, I Louisiana.
Rises Sets		Sun Moon Sets. Rises		Moon Sun Rises Rise	
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Day of Month.	Day of Week.	CALENDAR.
1	Thursday	St. Ignatrus, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland) Bp. Miles, Nashvule, died, 1860.
2	Friday	Purification of the B V. M. Candlemas Day. Less. Matt. iii 24, Gosp. Luke ii. 22-32
3	Saturday	St Hilary, Bishop, Confessor, and Doctor of the Church (Jan 14). St. Blatse, Bishop and Martyr Cons. Bps. Fitzgerald, Little Rock, 1867, and O'Connell, Maryswille, 1861.
4	SUNDAY	SEXAGESIMA SUNDAY Epist. Cor xi. 19-33 and xii. 1-10; Gosp. Luke vii. 4-16. Rp. Flaget, Louisville, died, 1850.
- 5	Monday	St. Agatha, Virgin and Martyr
б	Tuesday	St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. Bp.
_		Connelly, N. V., died, 1825.
7	Wednesday	St. Romuald Abbot. Cons. Bp Mrak, Marquette, 1869. Arthop.
		Spalding, Baltimore, died, 1872.
8	Thursday	St. John of Matha, Confessor
9	Friday	St. Andrew Corsini, Bishop and Confessor (Feb. 4). St. Apollonia,
10	Class	Virgin and Martyr St. Scholastica, Virgin.
11	Saturday Sunday	Quinguagester, virgin.  Quinguagester, virgin.  Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii.
	SUNDAT	1 -
12	Monday	St. Raymond of Pennafort, Confessor (Jan. 28).
13	_	Fела
14	Wednesday	ASH WEDNESDAY; beginning of Lent.
15	Thursday	SS Faustinus and Jovita, Martyrs.
16	Friday	Most Holy Passion of Our Lord,
17	Saturday	Feria.
18	SUNDAY	FIRST S. ADAY IN LENT. Epist. 2 Cor vi. 1-10; Gosp. Matt. iv. 1-12.
19	Monday	Ferna Be Loras, Dubuque, died, 1858.
20	Tuesday	Feria.
21	Wednesday	Ember Day.
22	Thursday	St. Poter's Chair at Antioch. Bp. Cretin, St. Paul, died, 1857.
23	Friday	Holy Crown of Thorus, Ember Day.
24	Saturday	St. Mathias. Apostle Ember Day.
25		SECOND SUNDAYIN LENT. Epist 1 Thess. iv 1-7; Gosp. Matt xvii. 1-9.
26	Monday	St. Peter Damian Bishop, Confessor, and Doctor of the Church (Feb. 23).
27	Tuesday	Feria. Cans Bp. Foley, Chicago, 1870.
28	Wednesday	Feria.

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NOTE -x. These books are thoroughly Catholic in all their lessons.

- 2. They are the best graded set of Readers now published.
- 3. The Illustrations are excellent, and illustrate the text
- 4. They are not made up of mere selections. Very many of the Historical and Biographical Sketches were written expressly for them.
- 5. They are printed on the best quality of paper, and bound in the most substantial.



aLJosepu.		MAR	UH_	5.5	
MOON'S PH	ASES.	BOSTON N	VORK. VASI	H'T'N CHARL	N CHICAGO
Last Quarter . New Moon First Quarter Full Moon	. 6 14 , 22 29	H M H. 3 17 EV. 5 10 10 EV 0 8 26 mo 8 1 5 mo 12	5 ev. 4 5 58 ev 0 4 14 mo 8	H M. 16°. 44° 6 6 εν 934 6 2 130 7 50 11 1 130 12 30 11	7 9 4 ev.
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Day of Month	Day of Week.	CALENDAR.
1	Thursday	Feria.
2	Friday	The Holy Lance and Nails.
3	Saturday	Feria.
4	SUNDAY	THIRD SUNDAY IN LENT. Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28.
5	Monday ,	St. Casimir, Confessor (Mar. 9).
6	Tuesday	Feria. Bp. Reynolds, Charleston, diet 185:.
7	Wednesday	St. Thomas Aquinas Confessor and Doctor of the Church. SS. Perpetua and Felicitas, Martyrs.
8	Thursday	St. John of God, Confessor.
9	Friday	The Five Wounds of Our Lord.
10	Saturday	The Forty Martyrs of Sebaste. Cons. Cardinal McCloskey, N. Y.,
		1844.
11	SUNDAY	Fourth Sunday in Lent. Epist. Gal. iv. 22-31; Gosp. John vi. 1-15.  Cons. Abp. Williams, Boston, 1866; Bp. Amat, Monterey, 1854.
12	Monday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Tuesday	St. Frances of Rome, Widow (Mar. 9).
14	Wednesday	Feria. Cons. Bp. Lynch, Charleston, 1858.
15	Thursday	Feria.
16	Friday	Most Precious Blood of Our Lord.
17	Saturday	St. Patrick, Bishop and Confessor.
18	SUNDAY	Passion Sunday. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59.
19	Monday	St. Joseph, Confessor, Spouse of the B V M. and Patron of the Universal Church. Cons. Alp. Henni, Milwaukee, 1844; Bps. Galberry, O.S.A, Hartford, Tuigg, Pittsburg, 1876.
20	Tuesday	St. Gabriel, Archangel (Mar. 13).
21	Wednesday	St. Benedict, Abbot.
22	Thursday	Feria.
23	Friday	Seven Dolors of the B. V. M.
24	Saturday	Feria.
25	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion Matt. xxvi. and xxvii. Cons. Bp. Miege, Leavenworth, 1851, and Rp. Rosecrans, Columbus, 1868.
26	Monday	Feria.
27	Tuesday	Feria.
28	Wednesday	Feria.
<b>29</b> '	Thursday	Maundy Thursday. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
30	Friday	GOOD FRIDAY. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix.
31	Saturday	Holy Saturday. Epist, Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.

#### FROM SISTERS OF MERCY.

Mt. St. Mary's, Manchester, N. H., July 17, 1876

CATHOLIC PUBLICATION SOCIETY:

GENTLEMEN: We have been using the "Young Catholic's Series of Readers" one year in our schools, and we are happy to express our cordial approval of ea h of them,

from the First to the Sixth.

While they retain most that was and is valuable in the different series used in secular schools, they give our pupils some slight knowledge, at least, of the best Catholic authors, and thus communicate an impulse to the study of our own literature, in which the Catholic youth of America are so deficient.

Memory preserves nothing more carefully than the reading-lessons learned in child-hood, and we look upon each one of the hely lessons interspersed in these books as the precious seed of a sure harvest. Respectfully yours, Respectfully yours,
M. M. XAVIER, Mother-Superior.

CONVENT OF MERCY, MANCHESTER, N. II.



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_	MOO	N'S PI	HASES		8051	NOT	ľ	YORK	1.	M'T' H			HICAGO.
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	Sun Rises	St N Sets.	Moon		Sun Sets.	Meo		Sun Cises	Sun Sets	Moon Rises		Sun Sets.	Mook Rises
2 M 3 W h 5 Fr 7 8 S M 10 W Th 7 Fr 8 S M 10 W Th 13 Fr 14 S S M 10 W Th 25 T W Th 20 Fr 21 S S M 24 W K 25 T W Th 25 T S S M 24 W K 26 Fr 28 S M 24 W K 26 Fr 28 S M 24 W K 27 Fr 28 S M 24 W K 26 Fr 28 S M 24 W K 26 Fr 28 S M 24 W K 26 Fr 28 S M 26 Fr	M. 44086 443 976 431 986 532 t 986 55555555555555555555555555555555555	\$ 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	more 12 37 1 10 2 28 2 55 3 24 5 51 4 14 4 50 (1 0 18)	M. 45 44 44 44 44 44 44 44 44 44 44 44 44	M. 246 278 99 1 2 3 3 4 5 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	H ai 9 56 56 56 56 56 56 56 56 56 56 56 56 56	500000000000000000000000000000000000000	5 45 5 47 5 47 5 47 5 47 5 47 5 47 5 47	M 234 256 278 90 1 2 2 3 3 3 4 5 5 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	H M 9 52 10 46 11 39 110 10 41 1 4 6 2 36 3 4 2 2 1 4 2 2 5 6 6 5. 7 57 10 10 27 11 37 11 12 45 1 2 1 6 2 4 9 4 2 2 1 6 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 5 6 8 5 4 9 4 2 2 7 5 6 8 5 6 7 5 6 8 5 6 7 5	H 198 46 5 46 5 47 5 48 6 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	N. 6 22 23 34 6 6 27 27 28 29 20 6 6 32 32 33 34 35 35 6 6 33 34 20 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	H M. 9 42 10 40 11 36 11 0 40 11 37 11 53 44 10 4 35 10 10 10 11 37 11 10 10 11 15 1 15 1 15 1 16 1 16 1 16

Day of Month.	Day of Week.	CALENDAR.
1	Sunday	EASTER SUNDAY. Epist. 1 Cor. v. 7, 8; Gosp. Mark xvi. 1-7
2	Monday	EASTER MONDAY.
3	Tuesday	EASTER TUESDAY.
4	Wednesday	Of the Octave.
5	Thursday	Of the Octave.
б	Friday	Of the Octave.
7	Saturday	Of the Octave.
8	SUNDAY	Low Sunday. Epist. 1 John v. 4-10; Sosp J Inn xx. 19-31.
9	Monday	Annunciation of the B. V. M. (Mar. 25). Less. Is. vii. 10-15; Gosp Luke i. 26-38.
10	Tuesday	St. Francis of Paula, Confessor (Apr. 2). Bp. Quarter, Chicago, died, 1848.
11	Wednesday	St. Leo, Pope, Confessor, and Doctor of the Church. Bp. England, Charleston, died, 1848.
12	Thursday	St. Isidore, Bishop, Confessor, and Doctor of the Church (Apr. 4).
13	Friday	St. Hermenegild, Martyr.
14	Saturday	St. Vincent Ferrer, Confessor (Apr. 5) Cons. Bps. Gilmour, Cleveland;
	,	Dwenger, Fort Wayne: and Ryan, Coadj., S'. Louis, 1872.
15	SUNDAY	SECOND SUNDAY AFTER EASTER. Epist. 1 Pet. ii. 21-25; Gosp. John x. 11-16.
16	Monday	Feria. Bp. Timon, Buffalo, died, 1867.
17	Tuesday	St. Anicetus, Pope and Martyr.
18	Wednesday	Feria.
19	Thursday	Office of the Blessed Sacrament.
20	Friday	Feria.
21	Saturday	St. Anselm, Bishop, Confessor, and Doctor of the Church. Cons. Bp.
	Caraiday	McNeirny, Coadj. Bp. of Albany, 1872.
22	SUNDAY	THIRD SUNDAY AFTER EASTER. Patronage of St. Joseph. Less. Gen.
	DOMDIN.	xlix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22.
		A'p. Eccleston, Bultimore, died, 1851. Bp. Conwell, I'hiladel-
		phia, died, 1842.
23	Monday	St. George, Martyr.
24	Tuesday	St. Fidelis of Sigmaringen, Martyr. Cons. Bp. Borgess, Detroit, 1870.
25	Wednesday	St. Mark, Evangelist.
26	Thursday	SS. Cletus and Marcellinus, Popes and Martyrs. Cons. Abp. Wood,
		Philadelphia, 1857.
27	Friday	SS. Soter and Caius, Popes and Martyrs (Apr. 22). Cons. Bp. Gross, Savannah, 1873.
28	Saturday	St Paul of the Cross, Confessor St Vitalis. Martyr. Bp. Bazin, Vin- cennes, died, 1848. Cons. Br. Hendricken, Providence, 1872.
29	SUNDAY	FOURTH SUNDAY AFTER EASTER. St. Peter, Martyr. Epist. 2 Tim. ii. 8-10, iii. 10-12; Gosp. John xv. 1-7; Last Gosp. John xvi. 5-14.
30	Monday	St. Catherine of Sienna, Virgin. Bp. Garcia, California, died, 1845.

FROM SISTERS OF ST. JOSEPH, ROCHESTER, N. Y.

#### MR. L. KEHOE:

DEAR SIR: The highest testimony I can give of the "Young Catholic's Series of Readers" is the fact that we are introducing them into all our schools in this diocese.

Yours respectfully,



MOON'S	PHASES.	BOSTON	N. YORK.	WASH'T 'N.	CHARL'N.	CHICAGO.
Last Quarter New Moon First Quarter Full Moon	13 13 10 26	12 46 mo 8 1; ev,	12 34 m0	H M. 6 11 MO. 12 22 MO. 7 49 eV. 10 38 EV	7 37 CV	71 40 € 19 7 7 € \$

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Kentucky, Missouri, and Califorma
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and Louisiana.

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Day of Month.	Day of Week.	CALENDAR.
1 2 3	Tuesday Wednesday Thursday	SS. PHILIP AND JAMES, APOSTLES. St. Athanasius, Bishop, Confessor, and Doctor of the Church. FINDING OF THE HOLY CROSS. SS. Alexander Pope, and Companions, Martyrs, and St. Juvenal, Bishop and onfessor. Cons. Bp. 1. Iden, Natchez, 1857.
<b>4</b> <b>5</b>	Friday Saturday	St. Monica, Widow. Cons Bp. Corrigan, Newark, 1873. St. Pius V., Pope and Confessor. Cons. Bp. Wadhams, Ogdensburg, 1872.
6	SUNDAY	FIFTH SUNDAY AFTER EASTER. St. John before the Latin Gate. Less. Wisd. v. 1-5; Gosp. Matt. xx. 20-23; Last Gcsp. John xvi. 22-30.
<b>7</b>	Monday Tuesday	St. Stanislaus, Bishop and Martyr. Rogation Day.  Apparition of St. Michael, Archangel. Rogation Day. First Plenary  Council in Baltimore, 1852.
9	Wednesday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church. Rogation Day. Vigil of the Ascension.
10	Thursday	ASCENSION OF OUR LORD. Holyday of Obligation. Less. Acts i. 1- 11; Gosp. Mark xvi. 14-20.
11	Friday	St. Antoninus, Bishop and Confessor (May 10). Br. Lavialle, Louis- ville, died, 1867.
	Saturday Sunday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.  SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. Epist. 1 Peter iv.  7-12; Gosp. John xv. 26 xvi. 4.
15 16 17	Monday Tuesday Wednesday Thursday Friday Saturday Sunday	Of the Octave. Of the Octave. St. Ubaldus, Bishop and Confessor. Octave of the Ascension. St. Venantius, Martyr. Vigil of Pentecost. Fast. St. Pudentiana, Virgin. Pentecost, or Whit-Sunday. Less Acts ii. 1-11; Gosp. John xiv.
23 24	Monday Tuesday Wednesday Thursday Friday	WHIT-MONDAY. WHIT-TUESDAY. Ember Day. Fast. Cons. Bp. Kain, Wheeling, 1875. Of the Octave. Ember Day. Fast. First Priest ordained in the United States, 1793. Abp. Odin, New Orleans, died, 1870.
26 27 28 29 30	Saturday SUNDAY Monday Tuesday Wednesday Thursday	Ember Day. Fast. St. Eleutherius, Pope and Martyr.  Trinity Sunday. Epist. Rom. x. 33-36; Gosp. Matt. xxviii. 18-20.  B. V. M. Help of Christians (May 24)  St. Paschal Baylon, Confessor (May 17).  St. Peter Celestine, Pope and Confessor (May 19). St. Felix, Pope and Martyr. Cons. Bp. Seidenbush, St. Cloud, Minn., 13-75.  Corpus Christi. Holyday of Obligation. Epist. 1 Cor. xi. 23-29;
31	Liuisuay	Gosp. John vi. 56-59.

The joys of religion are understood only by those who partake of them. Of all kinds of happiness this is the one whose expression should be most moderate and humble in the presence of those who do not share it. "When you enter the house of a blind man," says an Andalusian proverb, "shut your eyes."



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Day of Month.	Day of Week.	CALENDAR.
1	Friday	Of the Octave.
2	Saturday	Of the Octave. SS. Marcellinus, Peter, and Erasmus, Martyrs. Cons.
		Bp. Ilealy, Portland, 1875.
3	SUNDAY	SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI. Epist. 1 John iii. 13-18; Gosp. Luke xiv. 16-24.
4	Monday	St. Francis Caracciolo, Confessor.
<b>4</b> 5 6	Tuesday	St. Boniface, Apostle of Germany.
6	Wednesday	St. Norbert, Bishop and Confessor.
7	Thursday	Octave of Corpus Christi.
8	Friday	SACRED HEART OF JESUS.
9	Saturday	St. John Nepomucen, Martyr (May 22). SS. Primus and Felician, Martyrs.
10	Sunday	THIRD SUNDAY AFTER PENTECOST. Epist. 1 Pet. v. 6-11; Gosp. Luke xv 1-10
11	Monday	St. Barnabas, Apostle.
12	Tuesday	St. John of St. Facundo, Confessor. SS. Basilides and Companions, Martyrs.
13	Wednesday	St. Anthony of Padua, Confessor
14	Thursday	St. Basil, Bishop, Confessor, and Doctor of the Church
15	Friday	St. Gregory VII., Bishop, Confessor, and Doctor of the Church (May 25). Abp. Neale, Ballimore, died, 1817.
16	Saturday	St. John Francis Regis, Confessor. Election of Pius 1X., 1846.
17	SUNDAY	Fourth Sunday After Pentecost. Epist. Rom. viii. 18-23; Gosp.
		Luke v. 1-11.
18	Monday	St. Philip Neri, Confessor (May 26). Bp. Tyler, Hartford, died, 1849.
19	Tuesday	St Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. Bp. Concannen, N. Y., died, 1810.
20	Wednesday	St. Angela Merici, Virgin (May 31). St. Silverius, Pope and Martyr.  Abp Blanc, New Orleans, died, 1860.
21	Thursday	St. Aloysius Gonzaga, Confessor.
22	Friday	St Bernardine of Sienna, Confessor (May 20). St. Paulinus, Bishop and Confessor.
23	Saturday	St. Mary Magdalen of Pazzi, Virgin (May 27). Vigil of St. John Bap- tist
24	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. NATIVITY OF ST. JOHN BAPTIST.  Less. Is. xlix. 1-7; Gosp. Luke i. 57-18; Last Gosp. Matt. v. 20-24.
25	Monday	St. William, Abbot.
26	Tuesday	SS. John and Paul Martyrs.
27	Wednesday	Of the Octave.
28	Thursday	St. Irenæus, Bishop and Martyr. Vigil of SS. Peter and Paul. Bp. Bruté, Vincennes, died, 1839.
29	Friday	SS. PETER AND PAUL, APOSTLES. Bp. Luers, Fort Wayne, died, 1871. Cons. Bb. Krautbauer, Green Bay, Wis., 1875
30	Saturday	Commemoration of St. Paul.

St. Clare's Academy, Buffalo, July 8, 1876.
To the Catholic Publication Society: Having introduced "The Young Catholic's Series of Readers" into our school last year, and having given them a thorough examination, we do not hesitate to say that they are suferior to any other Readers, in our estimation. Hoping very soon to have them introduced into all our schools, we are sincerely,

Yours in Christ, Sisters of St. Francis



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Day of Month.	Day of Week.	CALENDAR.
1	Sunday	Sixth Sunday After Pentecost. Most Precious Blood of Our Lord. Octave of St. John Baptist. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35; Last Gosp. Mark viii. 1-10.
2	Monday	VISITATION OF THE B. V. M.
3	Tuesday	St. Leo, Pope and Confessor.
4	Wednesday	Of the Octave. Bp. O'Gorman, Omaha, died, 1874.
5	Thursday	Of the Octave.
6	Friday	Octave of SS. Peter and Paul.
7	Saturday	St. Margaret, Queen of Scotland, Widow (June 10). Abp. Kenrick,
		Baltimore, died, 1865. Bp. Whelan, Wheeling, died, 1874.
8	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 19-23; Gosp.
		Matt. vii. 15-21.
9	Monday	St. Elizabeth, Queen of Portugal, Widow (July 8).
10	Tuesday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
11	Wednesday	St. Pius, Pope and Martyr.
12	Thursday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. Bp. David, Louisville, died 1841. Cons. Bps. McQuade, Rochester; Shanahan, Harrisburg; O'Hara, Scranton; and Melcher, Green
		Bay, 1868.
13	Friday	St. Anacletus, Pope and Martyr.
14	Saturday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp.
		Luke xvi. 1-9.
16	Monday	Our Lady of Mount Carmel.
17	Tuesday	St. Alexius, Confessor.
18	Wednesday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. Defin. of Dogma of Infallibility, 1870.
19	Thursday	St. Vincent of Paul, Confessor. Bp. Cheverus, Boston, died, 1836.
20	Friday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Cons. Bp. Grace, St. Paul, 1859
21	Saturday	St. Henry, Emperor, Confessor (July 15).
22	Sunday	NINTH SUNDAY AFTER PENTECOST. St. Mary Magdalen. Less Cant. iii. 2-5, viii. 6-7; Gosp. Luke vii. 36-50; Last Gosp. Luke xix. 41-47. Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natchez, died, 1852.
23	Monday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Tuesday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Wednesday	St. James the Greater, Apostle. St. Christopher, Martyr. Cons. Abp. Blanchet, Oregon, 1845.
26	Thursday	St. Anne, Mother of the B. V. M.
27	Friday	St. Pantaleon, Martyr.
28	Saturday	SS Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Conf.
29	SUNDAY	TENTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. xii. 2-11; Gosp. Luke xviii. 9-14.
30	Monday	St. Martha, Virgin (July 29).
31	Tuesday	St. Ignatius of Loyola, Confessor.

God transforms, purifies, perfects. There are certain schools which can only mutilate, cut off, and destroy. God's mode of procedure seems to displease them. They like exclusion better than selection.



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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	St. Peter's Chains. The Machabees, Martyrs.
2	Thursday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church.
_		St. Stephen, Pope and Martyr.
3	Friday	Finding of the Body of St. Stephen, Protomartyr. Cons. Bp. Mora,
		Coadj., Monterey, Cal., 1873.
4	Saturday	St. Dominic, Confessor.
5	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. Dedication of St. Mary Major. Les; Ecclus. xxiv. 14-16; Gosp. Luke xi. 27-28; Last Gosp. Mark
		vii. 3:-37.
6	Monday	Transfiguration of Our Lord.
7	Tuesday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Wednesday	SS. Cyriacus, Largus, and Smaragdus, Martyrs.
9	Thursday	Vigil of St. Laurence. St. Romanus, Martyr.
10	Friday	St. Laurence, Martyr. Bp. Verot, St. Augustine, Fla., died, 1876.
11	Saturday	Of the Octave of St. Laurence. SS. Tiburtius and Susanna, Martyrs.
	Buttaraay	Bp. Fenwick, Boston, died, 1846.
12	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. St. Clare, Virgin. Epist. 2
		Cor. x. 17, 18-xi. 1, 2; Gosp. Matt. xxv. 1-13; Last Gosp. Luke
		x. 23-37.
13	Monday	Of the Octave. Cons. Bp. Becker, Wilmington, 1868.
14	Tuesday	Of the Octave. Vigil of the Assumption. Fast. St. Eusebius, Confessor
15	Wednesday	Assumption of the B. V. M. Eo'yday of Obl'n. Less Ecclus xxiv. 11-20; Gos. Luke x. 38-42. Cons. Bp. O'Conner, Onaha, Neb., 1876.
16	Thursday	St. Hyacinth, Confessor.
17	Friday •	Octave of St. Laurence.
18	Saturday	Cf the Octave of the Assumption. St. Agapitus, Martyr.
19	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST. St. Joachim, Confessor, Father of the B. V. M. Less. Ecclus. xxxi. 8-11; Gosp. Matt. i. 1-16; Last Gosp. Mark vii. 3:-37.
20	Mandan	St. Bernard, Consessor and Doctor of the Church.
20 21	Monday Tuesday	St. Jane Frances de (hantal, Widow.
22	Wednesday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Thursday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
24	Friday	ST. BARTHOLOMEW, APOSTLE.
25	Saturday	St. Louis IX., King of France, Confessor.
26	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. Epist Gal. v. 16-24; Gosp.
20	DUNDAL	Matt. vi. 24-33.
27	Monday	St. Joseph Calasanctius, Confessor.
28	Tuesday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St.
00	2 ucsuay	l!ermes, Martyr.
29	Wednesday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Thursday	t. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	Friday	St. Raymond Nonnatus, Confessor.
<b>J</b>	<del>,</del>	

When any one tells you that he belongs to no party, you may, at any rate, be sure that he does not belong to yours.

In youth grief comes with a rush and overflow, but it dries up, too, like the torrent.

In the winter of life it remains a miserable pool, resisting all evaporation.

Liberty must be a mighty thing, for by it God punishes and rewards nations.



New Moon First Quarter Full Moon Last Quarter,		22 10	2 j ma.   (	5 12 mo   6 39 mo   10 1 % mo,   1	53 mo. c mo 27 mo. 1 13 mo. 1	1, M 7 41 mg 5 48 mg 0 15 mg	5 18 9 45 1 12 31	100. 100. 100. 100.
Bosron B gland M State, Wisco	NEW Ex- , New York , New York , Michigan, onsin lowa, Dregon.	New Your Prince Pennsys	pak for ork Ctri; plac Con- N Jersey, a, Ohio, & Himois.	ryland, V Kentucky	on; Ma- or; mus, Mos-	CHARL Carol see, G bans,	FRIDAR FOR A TENTAL TEN	Normanes- Ala-
SN	Sen Moos Sets. Rises		N Moon S Rises	Sun 'un Rises Sets	Mcos Rises	Sun Rues		LOON Rises
H M  1 Sa 5 24  2 S 5 26  3 VI 5 28  5 VV 5 39  6 FF 5 31  8 S 5 33  10 M 5 36  11 LU 5 36  12 W 5 37  13 FF 5 39  14 FF 5 39  15 Sa 5 40  15 Sa 5 41  17 Th 5 38  14 Fr 5 49  15 Sa 5 47  20 Th 5 54  20 Th 5 54  20 Th 5 55  22 Sa 5 47  23 Sa 5 48  24 M 5 50  25 Fr 5 54  29 Sa 5 54  29 Sa 5 55  20 S 5 55  20 S 5 56	11, M, R M 6 35 11 33 6 33 MOF4, 6 32 12 28 6 30 1 44 6 28 2 57 6 26 4 13 6 23 7 20 6 19 7 2 6 17 8 14 6 15 8 44 6 14 0 19 6 12 10 1 6 12 10 1 6 13 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 6 3 1 10 7 2 2 7 3 16 7 45 7 45 7 45 7 45 7 45 7 45 7 45 7 45		16 8 2	## ## ## ## ## ## ## ## ## ## ## ## ##	17 29 more, 12 32 1 49 3 3 4 20 sets, 6 55 7 7 46 9 8 39 4 4 5 6 1 1 1 2 4 4 1 5 6 6 1 1 7 7 7 6 1 3 9 3	55555555555555555555555555555555555555	6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6	1 26 COTTI. 2 36 1 56 3 10 1 56 3 10 1 56 1 42 1 42 1 33 3 9 3 50 1 18 1 24 1 26 1 36 1 36 1 36 1 42 1 56 1 56

Day of Month	Day of Week.	CALENDAR.
1	Saturday	Office of the Immaculate Conception. St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	SUNDAY	FIFTEENTH SUNDAY AFTER PENTECOST. Gal. v. 25-vi ti; Gosp. Luke vii, 11 16,
3466789	Monday Tuesday Wednesday Thursday Friday Saturday SUNDAY	St. Stephen, King and Confessor (Sept. 2).  Feria. Br. De Neckere, New Orleans, died, 1833.  St. Lawrence Justinian, Bishop and Confessor.  Office of the Blessed Sacrament. Cons. Bp. Heise, La Crosse, 1868.  Feria.  NATIVITY OF THE B. V. M. St. Adrian, Martyr.  Sixteenth Sunday after Pentecost. Holy Name of Mary. St.  Gorgomus, Martyr. Less. Ecclus. Rriv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Luke xiv. 1-11.
11	Monday Tuesday Wednesday Thursday	St Nicholas of Tolentino, Confessor.  Of the Octave. SS. Protus and Hyacinthus. Martym.  Of the Octave. Bp. Barron died, 1834.  Of the Octave. Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp.  Hogan, St. Joseph, 1868.
15	Friday Saturday SUNDAY	Exaltation of the Holy Cross.  Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr.  SEVENTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V.  M. SS. Esphemia and others, Martyrs. Less. Judith xiii. 22-25;  Gosp. John xix. 25-27. Last Gosp. Matt. xxii 35-46.
18	Monday Tuesday Weans day Thursday	The Stigmata of St. Francis of Assisi. St. Joseph of Cupertino, Confessor Bp. Young, Erie, died, 1866. SS. Januarus and Companions, Martyrs. Ember Day. Fast SS. Eustane and Companions, Martyrs. Vigil of St. Matthew. Bp.
	Friday Saturday	Gartland, Savamah, died, 1854. St Matthew, Apostle and Evangelist. Ember Day. Fast St Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs. Ember Day. Fast.
1		EIGHTBENTH SUNDAY AFTER PENTECOST. Epist 3 Cor. 1. 4 9; Gosp. Matt. ix, 1-8. Bp. Smyth, Dubuque, died, 1865.
24	Monday	B. V. M de Mercede, or Our Lady of Ransom. Bp. Rosati, St. Louis, died 1843.
25 26	Tuesday Wednesday	SS. Cornelius and Cyprian. Martyrs (Sept. 16). St. Linus, Pope and Martyr (Sept. 23). SS. Cyprian and Justina, Martyrs.
27 28 29	Thursday Friday Saturday	SS. Cosmas and Damian, Martyrs.  St. Wenceslaus, Duke, Martyr.  St. Michael, Archangel. Death of Bp. Martin, Natchitocher,  La., 1875.
30	SUNDAY	NINETHENTH SUNDAY AFTER PENTECOST. St. Jerome, Confessor and Doctor of the Church. Epist. Tim. iv. 1-8; Gosp. Matt. v. 13-19; Last Gosp. Matt. xxii. 1-14. Cons. Bp. Hennessy, Dubuque, 1866.

Books of which the principles are diseased or deformed must at most be kept on the topmost shelf of the scholar, as the man of science keeps monsters in glass cases and poisons under lock and key.



	MOON'S PHASES	5. BOSTO	N. YOF	K WASH'T'N	CHARL'N	CHICAGO,
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ay of Month	CALENDAR FOR BOSTON; NEW Ex- gland, New York State, Mich gan Wisconsm, lowa, and Oregon	: l'hil de phia, , rect cut, N Je	Con- ty Con- K Ohio, so	CALENDAR FOR SHINGTON, MA- Hand, Virginia entucky, Mis uri, and Cali ruia.	- Charles Carobs - see, Geo	a, Teumes- orgia, Ala- lississippi,
Day Day	Sta Sun Maor Rises Seis, Rise		Mook S P Rises Rise			IN Moon
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Day of Month.	Day of Week.	CALENDAR.
1	Monday	St. Remigius, Bishop and Confessor Cons. Bp. Feekan, Nashvelle, 1865.
2	Tuesday	Holy Guardian Angels Bp. Martin, Natchitoches, died, 1875.
3	Wednesday	Feria
4	Thursday	St. Francis of Assisi, Confessor.
- 5	Friday	SS Placidus and Companions, Martyrs.
6	Saturday	S. Bruno, Confessor
7	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Solemnity of the Holy Ro-
		sary. St Mark, Pope and Confessor. SS. Sergius and others,
		Martyrs, Less Ecclus. xxiv. 14-16; Gosp Luke xi. 27-28; Last
		Gosp. John iv 46-53.
8	Monday	St. Bridget, Widow. Bp Kelly, Richmond, died, 1829
9	Tuesday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	Wednesday	St. Francis Borgia, Confessor.
11	Thursday	Office of the Blessed Sacrament.
12	Friday	Feria Bp. McFord and, Hartford, ded, 1874.
13	Saturday	St. Edward, King of England, Confessor. Cons. Abp. Purcell, Cin-
		cinnali, 1833.
14	SUNDAY	TWENTY-PIRST SUNDAY AFTER PENTHCOST. St. Callistus, Pope and
		Martyr. Epist Heb v. 1-4; Gosp. Matt z. 26-32; Last Gosp.
		Matt. xviii 23-25.
	Monday	St Theresa, Virgin.
16		Ferna.
	Wednesday	
18	Thursday	ST. LUNE, EVANGELIST
19	Friday	St. Peter of Alcantara, Confessor. Abp. Whitefield, Baltimore, died, 1834.
20	Saturday	St John Cantius, Confessor
21	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Maternity of the B V.
		M St Hilarion, Confessor. SS. Ursula and Companions, Martyrs.
i		Less, Ecclus xxiv 23-31; Gosp. Luke ii. 43-51; Last Gosp. Matt.
!		ini 15-21.
	Monday	Feria.
23		Feria.
_	Wednesday	St. Raphael, Archangel.
25	Thursday	Office of the Blessed Sacrament. SS. Chrysanthus and Daria, Martyrs.
26	Friday	St. Evaristus, Pope and Martyr
27	Saturday	Vigil of SS Simon and Jude,
28	SUNDAY	TWENTY THIRD SUNDAY AFTER PENTECOST SS. SIMON AND JUDE, APOSTLES. Epist. Ephes 1v. 7-13, Gosp. John xv 1"-25; Last Gosp. Matt. ix 18-26.
29	Monday	Feria.
30	Tuesday	Feria. Cons Abp. Bayley, Ballimore, Bps, Loughlin, Brooklyn;
•		De Goesbriand, Burlington, 1853.
31	Wednesday	Vigil of All Saints. Fast
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It is good to prostrate ourselves in the dust when we have committed a fault but it is not good to he there.

The tree must be pierced for the aromatic gum to flow; the flower must be bruised for its perfume to exhale.



MOON'S PHASES	S. BOSTON	N VORK WASH "T'N	CHARL'N. CHICAGO
New Moon Full Moon Last Quarter	D, R W 5 4 4 mo. 72 7 1 ev. 90 5 36 ev 27 5 12 ev.	H M H, M 3 40 mo 6 49 ev 6 37 ev 5 12 ev. 5 10 ev 4 58 ev	11. M H M 3 28 100. 2 58 100. 6 25 ev. 5 55 ev. 5 0 ev. 4 30 ev. 4 46 ev. 4 15 ev.
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S M St M MOON Rise Sets, Rises	Sun Sun Mo Rises Sets, Ri	on Sun   Sun Moon ses Rises Se s. Rises	Sun Sun Moon Rises Sets, Ruses
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Day of Month.	Day of Week.	CALENDAR.
1	Thursday	ALL SAINTS. Holyday of Obligation. Less. Apoc. vii, 2-11; Gosp. Matt. v. 1-12.
2	Friday	All Souls.
3	Saturday	Of the Octave of all Saints.
4	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs. Less. Ecclus. from xliv. and xlv.; Gosp. Matt. xxv. 14-23; Last Gosp. Matt. viii. 23-28.
5	Monday	Of the Octave.
6	Tuesday	Of the Octave.
7	Wednesday	Of the Octave.
8	Thursday	Octave of All Saints. The Four Coronati, Martyrs.
9	Friday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Saturday	SS. Andrew Avellino, Confessor. S.J. Tryphon, Respicius, and Nympha, Martyrs.
11	Sunday	TWENTY-FIFTH SUNDAY AFTER PENTECOST. Patronage of the B. V. M. St. Mennas, Martyr. Less. Ecclus. xxiv. 14-16; Gosp. Luke xi. 27-23; Last Gosp. Matt. xiii. 24-31.
12	Monday	St. Martin, Pope and Martyr.
13	Tuesday	St. Didacus, Confessor. Bp. Van de Velde, Natchez, died, 1855.
14	Wednesday	St. Stanislaus Kostka, Confessor.
15	Thursday	St. Gertrude, Virgin.
16	Friday	St Martin, Bishop and Confessor (Nov. 11).
17	Saturday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	SUNDAY	TWENTY-SEVENTH SUNDAY AFTER PENTECOST. Dedication of Basili-
		cas of SS. Peter and Paul. Less. Apoc. xxi. 2-5; Gosp. Luke xix. 1-10; Last Gosp. Matt. xiii. 31-36.
19	Monday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Tuesday	St. Felix of Valois, Confessor.
21	Wednesday	Presentation of the B. V. M. Bp. Barry, Savannah, died, 1859.
22	Thursday	St. Cecilia, Virgin and Martyr.
23	Friday	St. Clement, Pope and Martyr. St Felicitas, Martyr.
24	Saturday	St. John of the Cross, Confessor. St. Chrysogonus, Martyr.
25	Sunday	TWENTY-EIGHTH AND LAST SUNDAY AFTER PENTECOST. St. Catherine, Virgin and Martyr. Less. Ecclus. li. 1-12; Gosp. Matt. xxv. 1-13; Last Gosp. Matt. xxiv. 15-35.
26	Monday	St. Peter, Bishop and Martyr.
27	Tuesday	Feria.
28	Wednesday	Feria.
29	Thursday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Friday	St. Andrew, Apostle. Cons. Abp. Kenrick, St. Louis, 1841.

MAN is a prism through which pass the rays of God's light. It is not the prism that contains those beautiful hues, it is the rays—it is God; but without the prism we could not see the colored rays.

Advice is like snow: the softer it falls the longer it stays.

The whole difference between a man of genius and another man is that the first remains in great part a child, seeing with the large eyes of children, in perpetual wonder, not conscious of much knowledge, but conscious rather of infinite ignorance.



MOON'S	PHASES.	1	HOTTON	N. YORK.	WASH'T 'N	CHARL'N	CHICAGO.
New Moon Fust Quarter Full Moon Last Quarter		P # 5 12 4 5 7 7 1		H. M. 5 8 ev 4 39 ev 6 56 mo. 1 24 mo.		H M 4 44 eV 4 15 eV 6 32 mo 1 o mo.	H. M 4 14 eV. 3 45 eV. 6 5 mo. 12 30 ms.
Hoston.  gland.  State.  Wiscon  and Or	New York Michigan, isin, lowa,	New York Phot de' rections	phia Cer N (ers)	y, Wash y, Ker o, sour	LENDAR FOR INLTON, MA od. Virginia tacky, Mis i, and Cali	CHARLES L. Carolin L. See, Ger	IBAR FOR STON, NOR a, Tennes orgin, Ala- dississippi itsinaa.
AA SUN S	tn Moon ets. Rises		S a Models Ris	ON SEN	Seas. Moc Seas. Rise		th Moor
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Day of Month.	Day of Week.	CALENDAR.
1	Saturday	Office of the Immaculate Conception.
2	SUNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi.
3 4	Monday Tuesday	St. Francis Xavier, Confessor. Abp. Carroll, Baltimore, died, 1815. St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	Wednesday	St. Barbara, Virgin and Martyr (Dec. 2). St. Sabbas, Abbot Cons.  Bp. Quinlan, Mobile, 1859.
6	Thursday	St. Nicholas of Myra, Bishop and Confessor.
7	Friday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. Fast.
ã	Saturday	IMMACULATE CONCEPTION OF THE B. V. M Holyday of Obligation.
		Less. Prov. viii. 22-35; Gosp. Luke i 26-28. Council of the Vatican opened, 1869.
9	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10. Cons. Bp. Domenec, Pittsburg, 1860.
10	Monday	Of the Octave.
11	Tuesday	St. Damasus, Pope and Confessor.
12	Wednesday	Of the Octave.
13	Thursday	St. Lucy, Virgin and Martyr.
14	Friday	Of the Octave. Fast.
15	Saturday	Octave of the Immaculate Conception.
16	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
17	Monday	St. Eusebius, Bishop and Martyr (Dec. 16).
18	Tuesday	Expectation of the B. V. M.
19	W'ednesday	Ember Day. Fast. Bp. Melcher, Green Bay, died, 1873.
20	Thursday	Vigil of St. Thomas.
21	Friday	ST. THOMAS, APOSTLE. Ember Day. Fast. Cons. Bp. Ireland as Coadj., St. Paul, 1875.
22	Saturday	Ember Day. Fast.
23	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6.
24	Monday	Vigil of Christmas. Fast.
25	Tuesday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist, Tit. ii. 11-15; Gosp. Luke ii. 1-4. Second Mass, Epist. Tit. iii 4-7; Gosp. Luke ii. 15-20. Third Mass, Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	Wednesday	St. Stephen, First Martyr.
27	Thursday	St. John, Apostle and Evangelist.
28	Friday	HOLY INNOCENTS.
29	Saturday	St. Thomas of Canterbury. Bishop and Martyr.
30	SUNDAY	SUNDAY WITHIN THE OCTAVE. Epist. Gal. iv. 1-7; Gosp. Luke ii. 33-40.
31	Monday	St. Sylvester, Pope and Confessor.

It is a pleasure to do good, but it is a mischief if we sleep on the thought that we are doing good. Pursue virtue earnestly but not too eagerly. Do not look back on the ground gained.

Eternity is a timepiece whose pendulum says over and over unceasingly, "For ever, Never, For ever,"

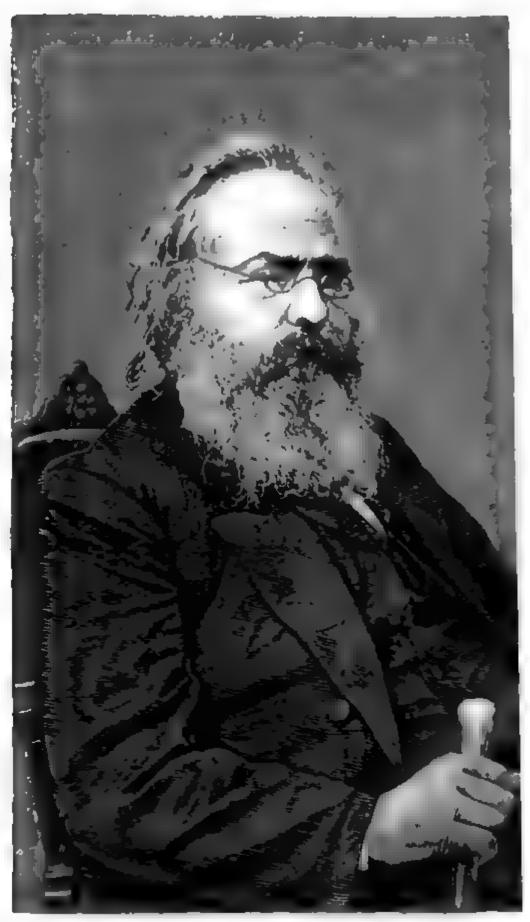
## PRESTES AUGUSTUS BROWNSON, LL.D.

We give in this year's Almanac a good likeness of one of the greatest writers of the English to gue in the nineteenth century, Dr. O. A. Brownson—a man whose writings are widely known and extensively read and admired, as well by those who differed from him in religion as by his co-religionists. The following sketch of his life is mainly taken from that furnished a weekly paper by his daughter:

Dr. Brownson was born in Stockbridge, Vermont, Sept. 16, 1803, and in consequence of the death of his father, and his mother's poverty, he was adopted at a very early age by an old couple in Royaltown, who brought him up with intended kindness, but in the most rigid form of the New England orthodoxy of that period. The entire atmosphere of his childhood was chilling to the last degree; his guardians and their associates were full of signs and superstitions. He was by nature buoyant, impulsive, generous, and light-hearted, but remnants of the terrors of those early impressions hung darkly over him at times even after he had become warmed and softened by the radiant sunshine of Catholic joy and peace. His deeply religious nature was manifest from the first, and it is his religious experience, the struggles, the triumphs, and the victories of fifty years of a giant intellect on the battle-ground of truth and error, that his biographer has to consider as the real events of his long and fruitful life.

"I have done my best," he said when nineteen years old, "to find the truth, to experience religion, and to lead a religious life; yet here I am without faith, without hope, without love. . . . My life is a stream that flows out of darkness into darkness. . . . In attempting to follow the light of reason alone have I not lost faith . . . and plunged myself into spiritual darkness? . . . I must have a guide. . . . I will surrender, abnegate my own reason, make myself a member of the church, and do what she commands me" (The Convert, pp. 15, 16). The only church he knew of claiming authority as such was the Presbyterian, and he became a member of it in October, 1822. "My whole life became constrained," he adds (Convert, p. 21). "I dared not trust myself, in the presence of a church-member, to a single spontaneous emotion; I dared not speak in my natural tone of voice; and if I smiled I expected to be reported." For a natural that at seventy was still as impulsive as a child's, this at nineteen could not be borne, especially as the church that exercised this rigid discipline claimed no authority from God, from whom alone all authority comes, either to teach or guide. He soon broke loose from a tyranny so unwarrantable and so unproductive, and in the rebound passed over to Universalism, through various phases of "liberal Christianity," rationalism, almost to the verge of atheism. ever remained in the bottom of his heart the very craving for an unfailing guide, commissioned by God, which had led him in his boyhood to abnegate reason and join the Presbyterian Church. This recognition of divine authority was the good seed which, hidden though it was in the dark mould of error and doubt, never lost its vitality, but struck out deep roots through his entire nature. It was th one thing that made the seeming inconsistencies, the apparent changes, and inconsequent vagaries with which he has been reproached right and left, through-

The Illustrated Catholic Family Almanac.



Orestee Augustus Brownson, Lie. D.

out his whole life, consistent parts of one perfect whole; making all his various creeds legitimate and connected steps from the swarming caverns of earth to the blue expanse of the noonday heavens.

His intellectual activity was always wonderful. He was ever studying and writing; no intellectual effort could weary him; and after days that stretched far into the nights of the closest discussion of theological questions, which would leave his opponent exhausted in mind and body, he would be as fresh as at the start, and eager for an encounter with another.

He began preaching as a Universalist minister, and became editor of the Gospel Advocate when twenty-two years of age, naving already acquired considerable reputation as a bold, original thinker by contributions to the columns of this, at the time, great Universalist organ. He was afterwards editor of the Philanthropist, a contributor to the Christian Examiner, the Democratic Review, and many other periodicals. In 1836, having "advanced" in his views to a grand theory of a Church of the Future, "which should embody the most advanced ideas and sentiments of the race," he decided to prepare for the coming of the man great enough to found it by himself organizing a "Society for Christian Union and Progress" in Boston. He was at this time in the full enthusiasm of youth, with a magnificent physique, a powerful voice, unconquerable energy, fiery, fearless, and terribly in earnest. At the same time unsettled, always groping in the dark, no sooner giving utterance to a new idea, or clutching some newly-found shred of truth, than he threw it over his shoulder and hurried further on; irritated by a constant craving for more knowledge, with a gnawing sense of incompleteness, straining to grasp the whole truth by sheer force of intellect, and maddened by failure, he appeared furious at contradiction. While honestly preaching a religion of love of the race, he was overbearing in argument, arrogant in assertion, and crushing in denunciation, so that innumerable anecdotes were told of his impatience of contradiction. His admirers, mistaking this for conscious strength, grew more numerous and enthusiastic; his opponents, who writhed under the lash, never forgot or forgave the sting, and even now are ready to remind us that a living dog may bark at a dead lion. Of the spectators, one or two, humble and obscure, looked deeper and saw in this passionate vehemence the evidence of a mind disturbed, a great nature stirred to its depths, a magnificent intellect, hampered by error and tortured by doubts, raging like a monarch in chains. nodded at each other. "He'll be a Catholic one of these days," they said, and the popular minister heard it, and, having a keen sense of humor, enjoyed the joke.

In 1838, while still preaching, and writing for various periodicals, Dr. Brownson established a review of his own, the *Boston Quarterly*, which he continued for five years, and then for one year merged it into the *Democratic Review*. Never had a periodical a better list of subscribers than had the *Boston Quarterly Review* during the whole period of its existence, and he was urged to resume its publication, which he did in 1844, under the title of *Brownson's Quarterly Review*. This he continued without interruption until 1864.

It would be impossible to follow, in a limited space, the course of thought which, by the grace of God, led him to enter the Catholic Church. Again he submitted to authority, this time through the enlightenment instead of the abnegation of reason, and with the exultant knowledge that he had found a guide divinely authorized. No difficulties arose about any particular doctrine; satisfied

that Almighty God had given the Church the right to his obedience and loyalty, there was no course for him but to accept heartily whatever she commanded him to believe. He was received into the Church Oct. 20, 1844, continuing his Review without the interruption of a number. He abandoned, however, the argument by which he had written himself into the conviction of the truth, and led a large body of his adherents to the threshold of Catholicity, and, by the advice of the Bishop of Boston, set himself to learn and to defend the more ordinary course of discussion at that time pursued by Catholics. This was a great disappointment to those who had followed him so closely and waited with burning anxiety for the explanation of the final step and its connection with the past, and was his first severe sacrifice to the opinions of those in authority. This failure to show the close connection between his aspirations as a seeker after truth, and their fulfilment as convictions in the Catholic Church, gave his opponents a text upon which they have never ceased to hold forth. He was accused of inexplicable inconsistency, of unaccountable contradiction, and the whole non-Catholic press united in trying to break the force of his conversion by representing him as eccentric, variable, tossed about by every wind of doctrine. They made all possible use of Iago's argument: "She has deceived her father, and will you." They prophesied that he would soon reject and scorn the Catholic faith as he had all forms of Protestantism; not understanding that truth is steadfast and enduring, while error is shifting and short-lived.

Dr. Brownson always dated his real intellectual and moral life from the day of his conversion. He had written powerfully, with brilliant originality, upon almost every literary, political, and religious subject, often arousing immense enthusiasm, and always exerting a profound influence upon his readers. addressed the proudest audiences in the country, and in thunder-tones of eloquence advanced the most unpopular views to those least willing to receive them, and yet carried his hearers by storm to enthusiastic applause. Received with cold criticism, if not with hisses, after the manner of old-time New England audiences, he would leave the platform worshipped almost as a demi-god, so great was the force of his own earnestness and indomitable adherence to his views of truth. But in his best moments he had felt hampered and uncertain. Now, standing on the broad basis of Catholic truth, which embraces all truth in heaven and on earth, there was no limit to his freedom, no bounds but those of their own human incompleteness to the exercise of all his intellectual powers. The expansion and development of his mind was continual, and is beautifully marked in the finish of some of his later writings, in which he appears as one not in but above the combat. His character softened, slowly perhaps, but greatly, under the practical influence of Catholicity, and many a time his sympathetic attention won those whom his unanswerable logic had silenced but not convinced. His converts, as they were called, were many in every part of the country, and of every degree of culture. He never overcame the natural impulsiveness of his disposition, and this, while it led him in the mood of the moment, and to his own bitter regret, sometimes to wound the feelings of others, also made him susceptible to the influence of friends not always competent to guide him. through such influence that he was led, after years of firm and uncompromising adherence to rigid Catholic doctrine, to sympathize with and to lean towards the fatal policy called liberal Catholicity. Firmly believing that he was doing the Church true service, he, for a short time, gave the weight of his powerful pen to the effort being made to suit the Church to the world and the times. This course, though by no means as decided as in the case of the well-known and now lost leaders in the movement, aroused against him an immense indignation, all the more violent, perhaps, from the very confidence formerly reposed in him; it was as if the solid rock had turned to sand. At the same time, the breaking out of the war, which aroused all his national feelings, consequent domestic trials, and impaired health combined to depress him. He was sixty years old, and had no heart to breast the storm. In 1864 he discontinued his *Review*.

In 1865, when the Syllabus was published, he was uncertain of its propriety, and, as he afterward related to a venerable priest of this city, somewhat questioned its effect. "But," he added, "speaking of it a year or two later to a friend, a recent convert, he made me this reply: 'The Church is now going to test her principles.' The answer struck me; I pondered over it all night. I saw there could be no shrinking from the truth, and, although the remark came from an infant in the faith, it saved me." From that moment he accepted the Syllabus entirely, and heartily defended it in his articles in the Catholic World and the The definition of infallibility rejoiced him, infused new life and energy into his love and devotion for the Church. He felt more and more desire for freedom in the expression of his views, and, urged on by reverend and even episcopal friends, he finally yielded to the promptings of his own heart, and in 1873 revived his Review. He was greeted on this reappearance with the utmost cordiality, and well supported, especially by the reverend clergy, secular and religious, all over the country. In October, 1875, after much indecision, and against the advice of his most valued friends, he discontinued it, in order to reside in Detroit, where he had a son living. His health was unusually good, but energy and ambition had gradually failed, and he especially disliked the contests some of the weekly papers appeared determined to force upon him.

After his conversion Dr. Brownson wrote indefatigably. Besides his Review and the articles already mentioned for other periodicals, he published The Spirit-Wrapper, a thorough investigation of the question of spiritism; The Convert, an account of his own religious experiences; The American Republic, an elaborate work, in which the divine foundations of all authority are profoundly and eloquently defined and advocated; and a little book, Liberalism and the Church, controverting the errors of the liberalists.

He was married early in life to Miss Sallie Healy, of Camillus (Eldridge), New York, a woman of singular sweetness of character, deeply religious, singlehearted, and clear-sighted. Through all his wanderings and running after new theories she remained unmoved and unblinded, and continued steadfast and undisturbed by the principles of right and faith which she had learned in her childhood, and which, so far as they went, were Catholic and true. ever Catholic in heart, and, when his researches brought him into the knowledge of the Church, all that she learned of it from him appeared to her the complement and fulfilment of the promises of Christ. Her ready assent and encouragement had immense influence in guiding his mind and leading him to avow himself a Catholic. She was received soon after he was, and lived a most saintly life, beloved and canonized in the hearts of all who knew her. She died at Elizabeth in 1872, and is buried in the family lot at Newark, N. J. eight children (seven sons and one daughter)—all Catholics. Two of the boys died in early childhood; one, a prominent lawyer of the West, died at St. Paul, Minn.,

in 1858; another, also a lawyer of great ability, died at Virginia City, Nevada, in July, 1864; and, in six weeks after, another, commissary of musters of the Second Corps, was killed at the battle of Ream's Station, Va. Three children survive him—his oldest son, who lives at Dubuque, Iowa; another, at whose house he died, in Detroit; and a daughter in Elizabeth, with whom he had his home up to last autumn, when he was induced to go to Detroit.

On January 1, 1876, he had a severe disturbance in his bowels, to which he had occasionally been subject for many years. This left him quite enfeebled, but he gradually recovered. During Holy Week he was rather poorly. On Saturday, April 15, he made his confession, and on Easter Sunday received Holy Communion, after which he appeared much exhausted and something serious was apprehended. He sank rapidly, and the doctor said he could not live through the night. Extreme Unction was administered at noon. Afterwards his confessor, noticing an interval of consciousness, gave him absolution again. He died about four o'clock on Monday morning, April 17, and was buried at ten o'clock on Wednesday, after services at St. Ann's Church, in the Catholic cemetery in Detroit.

A well-known writer in the Catholic World thus sums up Dr. Brownson's greatness:

Dr. Brownson was generous and disinterested. He obeyed his conscience, devoted himself to truth and justice, served God and his fellow-men, without price, in poverty, and with a total neglect of popularity and worldly honor, comfort, enjoyment, and every sort of earthly pomp and ostentation. In a merely natural point of view he was like the simple old men of the Greek and Roman heroic age, and the early fathers of our degenerate commonwealth. His austere figure is an example and a reproach to a frivolous, luxurious, sceptical, perfidious generation. What a contrast between his incorruptible integrity and unpurchasable allegiance to truth and right, to virtue and honesty, to order and liberty, and the venal trafficking of our so-called statesmen, who swindle soldiers and artisans, rob the country and the poor, barter and trade in votes and offices, renounce their faith for political preferment, bid for honors by appeals to sectarian animosity, sell the most sacred rights and interests for their own selfish advantage, flaunt in a vulgar magnificence which is maintained by theft, and abscond to escape the punishment due to their felonies! Amid this mean crowd he stands out like Aristides among the demagogues of Athens; and compared with that other brood which has settled down on the domain of the press and the lecture-hall, the professors of atheistic materialism, he is like Socrates among the sophists. Detected swindlers, defaulters, and robbers are despised and denounced, disgraced and punished, if it is money and material goods which they administer fraudulently or appropriate unjustly. They are the small cattle-thieves of Waverley, but the great lifters escape unpunished and are honored. Tyrants who rob their subjects of their rights or neighboring states of their possessions; defaulters to faith, conscience, and God, who abuse their gifts and power to debauch and degrade the minds of their fellow-men; swindlers in the priceless goods of the soul and eternity; the prophets of falsehood and licentiousness, are enriched and applauded. Neglect, aversion, martyrdom, are the portion of the genuine heroes, sages, patriots, lovers, and benefactors of the race; and whatever homage they receive is extorted, reluctant, scanty in proportion to their worth

and merit. Even when they are admired and praised, their teaching is not heeded or their example followed by the fickle, frivolous crowd. Morally, when not literally, exile and the cup of hemlock are their portion. Those who literally encounter death and receive the palm of martyrdom are the happiest and most favored among them. But these are the men who redeem the race, and are the only lasting glory of the age in which their task of labor and suffering is fulfilled. Among these crusaders Dr. Brownson enlisted when he abandoned the camp of infidelity and revolution to receive the cross. The corps d'élite of Catholic laymen distinguished by their eminent superiority and illustrious services to the Church, in this century, is a confraternity even more chivalrous and honorable than the Order of the Temple in its purest, brightest days. Görres, O'Connell, De Gerlache, Rossi, Lamoricière, Montalembert, Veuillot, Dechamps, Marshall, Ward, Garcia Moreno, Mallinkrodt—these are names which represent a great battalion of more or less renowned warriors in the sacred cause of Christ, of his Vicar, of true religion, science, civilization, and man's eternal welfare. unshaken, loyal fidelity of Abdiel among the innumerable hosts of revolted angels shines forth, not with solitary lustre, but like the splendor of the cohort seen in the vision recorded in the Machabees: Per æra equites discurrentes, auratas stolas habentes, et aureorum splendorem armorum. The Catholic laity of the United States have furnished one illustrious champion to this band. loved the Church first of all, and next his country. He deserved well of both, for Christian and civic virtues, sacrifices on the altar of God and the battle-field of the republic, wise and eloquent pleadings for Catholic law in the Christian commonwealth, and constitutional right, freedom, and order in the American state.

We would add that *Brownson's Review* was, we believe, the first American periodical reprinted in England, where it had a good circulation. It was so reprinted for about twelve years. A copy of the Boston *Quarterly Review* for October, 1839, in the possession of the writer of this, has written on the back of the cover the following compliment to Dr. Brownson:

The able editor of the Boston Quarterly Review is, it seems, better known and appreciated abroad than at home, as the following letter from the Louisville Advertiser seems to indicate:

"The following anecdote will show how Mr. Brownson is regarded by those best qualified to judge. A distinguished scholar and professor in Harvard University was travelling in England, and went to see Lord Brougham. After conversation on various subjects, Lord Brougham said: 'And what have you to tell me of Orestes A. Brownson?' This question took the professor somewhat by surprise; for, like others of the Boston aristocracy, he had been accustomed to look down on Brownson as a vulgar locofoco. 'Why,' said he, 'I have not much to say about him; we don't think much of him in Boston. Indeed, I am not acquainted with him.' 'Then,' replied Lord Brougham, 'I advise you to become acquainted with him in Boston as soon as you get home. Let me tell you, sir, he is one of the first thinkers and writers, not merely of America, but of the present age.' The learned professor, it is said, went away somewhat abashed."

## St. Joseph's Catholic Church in Philadelphia.

That unpretending sacred edifice, St. Joseph's, which stands back from Willing's Alley, between Third and Fourth Streets, below Walnut Street, was the first Catholic church erected in Philadelphia. It was built in 1730, by Rev. Father Isaiah Greaton, S J., an Englishman, who had visited Philadelphia on previous occasions, and had said Mass in a private dwelling somewhere in the neighborhood of Front and Walnut. Holy Mass had been celebrated in Philadelphia, as stated by Father Clarke in his Centennial sermon at St. Joseph's, as early as 1686, but there is no proof that any Catholic chapel existed in Philadelphia prior to 1733, when the whole Catholic population amounted to forty persons.

In Colonial times, St. Joseph's was destroyed three times by British soldiers. Its original congregation consisted of but seventeen families, and the church edifice was so small that it was then supposed by many to be merely an outbuilding of the priest's house, which is yet standing. At that time the whole eastern half of Pennsylvania, the whole of Southern New York, including New York City, the whole of New Jersey, and the whole of Southern Delaware were in charge of St. Joseph's.

In 1769, St. Mary's Catholic Church, on Fourth Street, above Spruce, was built by private means through the efforts of Rev Father Harding, of St. Joseph's. In 1776, the pastors of St. Joseph's were Rev. Fathers Robert Molyneaux and Ferdinand Farmer. The former was an American, and on the restoration of the Society of Jesus became in 1801 the first Superior of St. Joseph's. The latter was a German, and one of the original incorporators of the University of Pennsylvania. Both these Fathers were in strong sympathy with the American cause. and during the Revolution Rev. Father Farmer followed the American army in order to discharge his Church duties under its protection. General Washington was on terms of intimacy with both the Fathers, and occasionally attended Mass at St. Joseph's. "Here," says Father Clarke, "in the year 1780, after the surrender of Cornwallis, Generals Washington and Lafayette and the Counts Rochambeau and De Grasse were present at a solemn Te Deum of thanksgiving." On March 1, 1791, the church was splendidly illuminated in honor of the final ratification of the alliance and perpetual union of the States. On this auspicious occasion, M. de Luzerne, Minister of the King of France, and his suite were present, and a Te Deum was chanted, the celebrant being the venerable Father Farmer, who was assisted by Rev. Father Molyneaux.



It may not be out of place to state at this point that the old organ at St. Joseph's, to the music of which Washington, M. de Luzerne, and other celebrities of that period listened, was sold in 1827 to the Catholic church in Chambersburg, where it now is.

In 1783, the first free Catholic school in this country was established at St. Joseph's, and here in 1784 took place the first administration of the Sacrament of Confirmation in the United States.

In the early part of the present century Joseph Bonaparte, ex-King of Spain, and his family held pews in this church. St. Joseph's was enlarged in 1821, and in 1833 was restored to the Jesuits.



Interior of St. Yoseph's Church, Philadelphia.

Among the pastors of this church have been some of the most distinguished Fathers of the Province of Maryland, namely: Very Rev. Father Visitor Kenny. Very Rev. Father Provincial Ryder Mullady, Rev. Fathers Villager, Dubuisson, Joseph Felix Barbelin (who died at St. Joseph's in 1869), Lily, Bioux, Vespre, McGuigan, Charles King, Blenkinsop, and others. Rev. Father Barbelin was born in Luneville, Lorraine, in France. He came to this country in his youth, and studied and was ordained at Georgetown College, D.C. He passed nearly his whole priestly life at St. Joseph's, where he became the apostle of the children. Rev. Father Barbelin was loved by

old and young, and esteemed alike by Catholics and Protestants. He labored not only among the laity, but was also a friend and adviser of the clergy. He was three times appointed to a bishopric, and escaped the last time merely on account of ill-health.

In 1838, the old church edifice was torn down and the present building erected. In 1851, the priests' house was enlarged and St. Joseph's College built. This College was incorporated in 1852.

ORGANS.—The organ, which is the noblest of musical instruments, whether considered in regard to the grandeur and beauty of its sounds, the variety of its powers, or the sacred purposes to which it is usually dedicated, was introduced into the churches of Western Europe by Pope Vitalian about the year 660, from the East, where it had long been known. In the tenth century organs were not only common in England but exceeded both in size and compass those of the Continent. Elfeg, Bishop of Winchester, obtained one for his cathedral in 951, which was the largest then known. It is described in eight Latin verses, by Wolstan, a learned monk, who had often heard it play. The following is the translation by Mason, in his Essay on Instrumental Church Music:

Twelve pair of bellows, rang'd in stated row,
Are joined above, and fourteen more below;
These the full force of seventy men require,
Who ceaselessly toil, and plenteously perspire:
Each aiding each, till all the wind be prest
In the close confines of the incumbent chest,
On which four hundred pipes in order rise,
To bellow forth that blast the chest supplies.

In the fifteenth century half-notes were introduced at Venice; and in 1470, Bernhard, a German, made the important addition of pedals, or foot-keys.

THE LIBRARIES OF PARIS.—A recent official investigation of the Parisian libraries has furnished the following statistics: The library of the Arsenal possesses 200,000 volumes and 8,000 manuscripts; the library of the Sorbonne, 80,000 volumes; the library of the School of Medicine, 35,000 volumes; the National Library, 1,700,000 volumes, 80,000 manuscripts, 1,000,000 engravings and maps, 120,000 medals; the Library Mazarin, 200,000 volumes, 4,000 manuscripts, and 80 relief models of Felasgic monuments in Italy, Greece, and Asia Minor; the library Sainte-Geneviève, 150,000 volumes and 350,000 manuscripts—making a total for all the public collections of Paris of 2,375,000 volumes and 442,000 manuscripts.

#### VITTORIA COLONNA.

VITTORIA COLONNA, daughter of Fabrizzio Colonna, a powerful Roman and Neapolitan nobleman, and of Agnes of Montefeltro, was born at the castle of Marino in 1470. Her education was carefully directed, and, besides being grounded in religion, of which she became so bright

as ornament. she was well instructed in every kind of knowledge becoming her sex and station of life. At the age of seventeen she was married to the celebrated Marquis of Pescara. by whom, however, she had no children ; and after his death 1525. from wounds received at the great battle of Pavia. the rest of her life was event in holy widow. hood. She took particular pleasure in the com-



pany of Benedictine and Dominican nuns, and lived a considerable time in different convents of the Papal States. Some of the greatest men and women of Italy in the first half of the sixteenth century have extelled, in prose or verse, her beauty, her talents, and her virtue, by whom she was likened to St. Elizabeth for her charity to the poor and other works of holiness, while the Jesuit Possevin, a very learned man and severe critic, said of her poetry that all her verses breathe dignity of soul, the sanctity of religion, and the majesty of the intellect. There are many editions of her works, and several lives in Italian, French, and English. The portrait from which our engraving is made represents her at about the age of twenty, and is preserved in the Colouns. Gallery at Rome. She died at Rome in February, 1547.

#### ST. PETER'S STATUE.

WHEN Pope Paul V. had completed in every part the magnificent Vatican basilica begun by his predecessors, he had this large sitting



statue of the Prince of the Apostles, which had been for many centuries an object of great veneration to the faithful, solemnly placed in its present position not far from the crypt or confessional, against the last pier on the right of the nave, on October 21, 1605.

This venerable image is of high antiquity; and although no positive date or origin is assigned to it, a very respectable tradition says that it was cast from a bronze statue of Jupiter that had been worshipped in heathen times on the Capitol, by order of St. Leo I. (the Great), in the year 452, in thanksgiving for the wonderful deliverance of Rome from the attack of Attila, King of the Huns. It is of somewhat rude workmanship, but still sternly expressive, and may be considered the last worthy creation of the early Christian school of sculpture at Rome. The artist, whoever he was, has carefully adhered to the primitive type of the apostle's physiognomy traditionally preserved among the Romans: head large and round, eyes projecting, hair and beard short and curly. The body is dressed in a tunic and mantle not ungracefully thrown over the left shoulder and falling in folds about the knees; one hand grasps the two symbolical keys, while the other is raised in the act of benediction. The right foot is slightly advanced, and almost worn away by the kisses of the faithful which have been repeated for so many ages; sometimes over twenty thousand persons in one day having been counted performing this act of devotion, to which an indulgence is attached.

The chair and pedestal are of marble, the latter having been substituted for an older one, by Pope Benedict XIV., in 1757.

### ABOUT RARE OR SURIOUS BOOKS.

A LOVE of books is a commendable devotion. Of all manias that of the bibliomaniac is perhaps the least reprehensible. zeal, sometimes mounting to a species of frenzy, of the literary antiquary are we indebted for the rescue or preservation from destruction of many an old tome containing annals indispensable to the historical student or filled with quaint learning and profound thought. (not to mention classic lore) no copy had been preserved to us of the writings of the fathers of the church, what an immense loss would theology, philosophy, and religion have sustained! And yet we should undoubtedly have been deprived of the benefits of their labors but for the bibliophiles of the mediæval era—the monks. And how sadly these bibliophiles, in turn, needed a succeeding generation of booklovers, actuated by such a spirit as that which animated old Richard of Bury, who is said to have given to the abbot of St. Albans, for thirty volumes, fifty pounds of silver, and who defended his seeming prodigality, and reluctance to part with his literary treasures, with the divine axiom, "Buy the truth, and sell it not." By how much greater and more valuable the present stores of human knowledge would be had the results of the monastic labors of the middle ages been preserved, stances, happily existing. For the destruction of this vast monument of deep thought, wide erudition, and pious toil every lover of learning, whether Catholic or Protestant, must execrate the ignorant fanatics bred by the Reformation. But our purpose here is not so much to dwell upon the value to literature of the labors of the judicious bibliophilist as to give our readers a taste of some old or curious books, which may amuse or instruct those not too deep in the mysteries of bibliography.

The true bibliomaniac, of course, thinks with fond longings of old black-letter tomes—now become so scarce and so costly as to be within the reach only of the heaviest purses—such as those alluded to in these quaint lines from Hawes' Comfort of Lovers (1510):

"Two thynges me comforte,—euer in pryncypall
The first be *Bokes*, made in *antyqute*By Gower and Chaucer, poetes rethorycall,
And Lydegate eke, by good auctoryte."

And happy indeed should he be who becomes the possessor of a genuine copy of any of these authors' volumes from the press of old Caxton or that of his successor, Wynkyn de Worde. Among the rarest of the works printed by Caxton are his History of Troy (1474), Chronicle (1480), Polychronicon (1482), Reynard the Fox, Temple of Glass. Gower's Confessio Amantis, Chaucer's Canterbury Tales, the Life of St. Wenefrid, and the Liber Festivalis (1483). From the latter Dibdin gives the first printed English version of the Lord's Prayer, as follows:

"Father our that art in heavens, hallowed be thy name: thy kingdom come to us: thy will be done in earth as is in heaven; our every day's bread give us to day; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from all evil sin. Amen."

Among the rarest of the books from the press of Wynkyn de Worde are the Castle of Labor (1506). Prophecy of Merlin, Spectacle of Lovers, Book of Hawking, Hunting, and Fishing, the Castle of Pleasure, of which the following is a specimen stanza, the images being at once natural and pleasing:

"Eche housholder went about to lodge his gest,
The storke ferynge stormes toke the chymney for a cloke,
Eche chambre and chyst were soon put vnder locke,
Curfew was ronge, lyghtes were set vp in haste,
They that were without for lodgynge soone dyd knocke",

and the Parliament of Devils (1509), of which these are the opening lines:

"As Mary was greeted by Gabryell
And had conceyued and borne a Chylde,
All the Deuylles of the Erthe, of the Ayre and of Hell,
Held theyr Parlyament of that Mayde mylde."

But, as we have said, these rare old tomes are only to be hoped for by the richest bibliomaniacs (the poor book-lover may console himself with the reflection that most of them are only valuable because of their rarity), and we pass on to a rare and curious book printed by Berthelet & Wayland in 1545, entitled The Monument of Matrons, containing Seven several Lamps of Divinity, composed of the devotional effusions of Queens Catherine and Mary, Lady Mary Dudley, Lady Frances Abergavenny, and other ladies of quality. As a specimen of the quaint conceits of the age we present the following prayer, the sentiment of which is sufficiently devout, though as poetry it is only valuable as affording an example of the then prevalent mania for acrostics:

"From sinfulnesse preserue me, Lord, Renew thy Spirit in my hart, And let my tonge therewith accord, Vttering all goodnesse for his part. No thought let there arise in me Contrary to thy statutes ten, Ever let me most mindful be Still for to praise thy name: Amen.

"As of my soule, so of my bodie,
Be thou my guider, O my God;
Vnto thee onlie I do crie;
Remove from me thy furious rod;
Graunt that my head may still devise
All things that pleasing be to thee;
Vnto mine eares, and to mine eies,
Ever let there a watch set bee,
None ill that they may heare and see
No wicked deede let my hands do,
Yn the good paths let my feete go."

To the collector of voyages and travels it would certainly be a great pleasure to gain possession of a copy of gossiping but instructive old Fynes Moryson's Ten Years Travell through the Twelue Dominions of Germany, Bohmerland, Sweitzerland, Netherland, Dennmarke, Poland, Italy, Turky, France, England, Scotland, and Ireland (the account of the last-named country alone occupying about three hundred pages). The book was published in 1617, and we present an extract or two as specimens of his style:

"The citizens [of Fribourg] live of these mines, and grow rich thereby, whereof the Elector hath his proper part, and useth to buy the parts of the citizens. The workmen use burning lamps under the earth both day and night, and work as well by night as by day; and they report that, coming near the purest veins of silver, they are often troubled with evil spirits."

"I did here [at Prague] eat English oysters pickled, and a young Bohemian coming in by chance, and tasting them, but not knowing the price, desired the

merchant to give him a dish at his charge, which contained some twenty oysters; and finding them very savory, he called for *five* dishes, one after another, for which the merchant demanded and had of him *five dollars*, the dearness no less displeasing his mind than the meat had pleased his palate."

#### Of the centenarians of Hertfordshire he relates:

"The men of Hertfordshire can witness that such examples [of longevity] are not rare in England; when, in the reign of King James, they made a morris dance of fifteen persons, all born in the same county, or within the compass of twenty-four miles, who made fifteen hundred years between them, some being little less than one hundred years old, and some far passing that age."

That the feminine love of finery is not peculiar to our age, we infer from the following extract from No Cross, no Crown, written in 1668 by one William Penn, known to Americans as a successful exponent of the peace policy in dealing with the "gentle sauvages," and still better known as the founder of Pennsylvania. Speaking of fashionable habits and amusements of Englishwomen, he denounces their

"... ribbons, laces, points, perfumes, costly cloaths, curious trims, exact dresses, rich jewels," etc., and declares "their mornings are too short for them to wash, to smooth, to paint, to patch, to braid, to curl, to gum, to powder, and otherwise to attire and adorn themselves; whilst their afternoons are as commonly bespoke for visits and plays—where their usual entertainment is some stories from the more approved romances. . . . "

From one of the works of Thomas Hearne (works of great value to the student of English history, and which Gibbon commends for "their accuracy"), the *Annals of Dunstable Priory*, Oxford, 1733, we extract the following curious sketch of Henrietta, queen of Charles I., by one Simon d'Ewes, a Puritan:

"On thursday the 30 and last day of this instant Iune (1625) I went to White-hall, purposelie to see the Queene, which I did fullie all the time shee sate at dinner, and perceived her to be a most absolute delicate ladie, after I had exactlie surveied all the features of her face: much enlivened by her radient and sparkling blacke eye. Besides, her deportment amongst her women was so sweete and humble, and her speech and lookes to her other servants soe milde and gracious, as I could not abstaine from divers deepe-fetched sighs, to consider that shee wanted the knowledge of the true religion." (!)

Of curious and rare books on Ireland there are a multitude, of which we may mention only such rarities as the Life of the Glorious Bishopp St. Patricke, Apostle and Primate of Ireland, printed at St. Omers in 1623, The Delightful History of the Life and Death of St. Patricke, London, 1685, and Allarme to England, foreshewing what perilles are procured where the people live without regarde of Martial Lawe, 1578, by one Barnabe Riche, whose notion of governing Ireland may be learned from this: "Whosoever will think to prevail in Ireland, it must be by using

justice with extremity and not with lenity." In his dedication to Sir-Christopher Hatton Barnabe says:

"I have here rashly and adventerously taken upon me to become a writer, wherein a great number, I know, will likewise condemn me, and the rather considering my simplicitie and training up, which hath not been so much with my penne, but more with my pyke, nor in the scholes amongst learned clarkes, but rather in the fields amongst unlettered companions, or, as some will term them, amongst a company of rustike souldiers."

Of Riche's fitness for the task he has undertaken we may judge from his address to the "gentle reader":

"Such is the delicacie of our readers, at this time, that there are none may be allowed of to write, but such as haue been trained at schoole with Pallas, etc.; and for my parte (without vaunt be it spoken) I have been a trauayler—I have sayled in Grauesende barge as farre as Billingsgate, I haue trauelled from Bucklersbery to Basingstocke, I haue gone from S. Pankeridge church to Kentish towne by lande, where I was combered with many hedges, ditches, and slippery bankes, but yet I could neuer come to those learned bankes of *Helicon*, neither was I euer able to scale Parnassus hyl, although I haue trauiled ouer Gaddes hyl in Kent, and that sundrie tymes and often."

We have space to mention but one more curious old book on Ireland, Ogygia, seu Rerum Hiberniczrum Chronologia, by Roderick O'Flaherty, Esq., London, 1685, of which the Irish Historical Library says:

"The author's patron, the then Duke of York, afterwards King James II., is encouraged to expect a complete chain of his royal ancestors, in a right line, of an hundred and twenty-four generations, from Adam; whereof, eleven were before the flood; twenty-six between that epoch and their settlement here; fifty-one in Ireland, and thirty-six in Scotland. But afterwards he seems not to be sure of making out the regal stem, without interruption, for above twenty-seven hundred years."

The foregoing books are mostly valued as being either curious or rare. The book which every bibliophile will most desire to possess, and with most hope of success, is a copy of one of the earliest editions of the Latin Vulgate. Among the earliest of these editions of the Bible are those of Rome, 1471; Venice, 1475; Naples, 1475; France, 1475; Holland, 1477; England, 1535; Spain, 1477. Rich collectors may be fortunate enough to secure a copy of the edition of Faust and Schoeffer, printed at Mentz, in 1462, the first Bible bearing a printed date, and a copy of which is worth perhaps \$500. Most of the early editions of the Bible printed in the vernacular so abound in errors as to be worthless except as curiosities. We have room to give only a few samples. Father Roger Edgeworth, a Catholic clergyman of the reign of Mary, printed a volume of sermons in 1557, in which, speaking of the translation of the Scriptures into English, he says:

· "But what sayest thou? Is not the study of Scripture good? Is not then

knowledge of the Gospels and of the New Testament godly, good, and profitable for a Christian man or woman? I shall tell you what I think in this matter. I have ever been of this mind, that I have thought it no harm, but rather good and profitable, that holy Scripture should be had in the mother tongue, and withholden from no man that were apt and meet to take it in hand, specially if we could get it well and truly translated, which will be very hard to be had. But who be meet and able to take it in hand—there is the doubt."

Yes, truly, there is the doubt. And here is what an Anglican divine, old Thomas Fuller, writing about 1660, says upon this subject:

"Fye for shame!—Considering with myself the causes of the growth and increase of impiety and profaneness in our land, among others this seemeth to me not the least, viz., the late many false and erroneous impressions of the Bible. Now know, what is but carelessness in other books, is impiety in setting forth of the Bible. As Noah in all unclean creatures preserved but two of a kind, so among some hundreds in several editions we will insist only on two instances. In the Bible printed at London, 1653, we read, I Cor. vi. 9: 'Know ye not that the unrighteous shall inherit the kingdom of God?'—for 'not inherit.' Now, when a reverend doctor in divinity did mildly reprove some libertines for their licentious life, they did produce this text from the authority of this corrupt edition, in justification of their vicious and inordinate conversations. The next instance shall be in the Bible printed at London in quarto (forbearing the name of the printer, because not done wilfully by him), in the singing Psalms, Psalm lxvii. 2:

"'' That all the earth may know
The way to Worldly wealth"

(for "Godly wealth").

It is too probable that too many have perused and practised this erroneous impression, namely, such who by plundering, oppression, cosening, force, and fraud have in our age suddenly advanced to vast estates."

In a Bible printed in 1632 the word not is omitted from the sixth Commandment. Selden, in his Table Talk, says "a thousand copies" were thus printed, and from Heylen we learn that "his Majesty [Charles I.] being made acquainted with it, by the Bishop of London, order was given for calling the printers into the High Commission, where, upon evidence of the fact, the whole impression was called in and the printers deeply fined." In the same reign an edition of the Bible was printed in which Psalm xiv. 1 read: "The fool hath said in his heart there is a God." For this "the printers were fined £3,000, and all the copies were suppressed by the king's order." In Field's Bible (printed in 1660, a splendid specimen of the typography of that time, and which professed to be very accurately printed, to counteract the mischievous effects of the many errors of preceding editions) Acts vi. 3 is made to read thus: "Look ye out among you seven men of honest report, full of the Holy Ghost and Wisdom, whom ye [for we] may appoint over this business." Upon which Bishop Wetenhal remarks: "It is not improbable it might be done at first with design, and particularly of those who would establish the people's power, not only in

electing, but even in ordaining their own ministers." An English edition of the B.ble from the Clarendon press at Oxford is said to have contained no less than six thousand errors. Another edition is known as the "Vinegar Bible," from the use of that word in the parable of the Vineyard instead of the proper term.

These are but samples of the multitude of blunders which have disfigured the various editions of the Bible which have appeared in the vernacular. Nor have Protestant books of devotion escaped these blemishes. "It were well," says Dibdin, "if a little more attention were sometimes paid to the texts of our prayer-books"; and he cites an Oxford edition of the Anglican liturgy, the "second line of which, 'O Lamb of God, that takest away the sins of the world,' is printed (at the end) 'the sins of the Lord.'"

### POPULATION AND JNCREASE OF CITIES

EXCEEDING 30,000	<i>INHABITANTS</i>	5.
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NAME.	Popul'n Popul'n Inc in 1870. in 1860. p.ct	NAME.	Popul'n in 1870.	Popul'n Inc in 1860. p.ct
New York	926,341,803,658 15	Alleghany City	53,184	
Philadelphia	,	Richmond	51,087	
	396,300 266,661 50	New Haven	50 840	5
	310,864 160,773 94	Charleston	48,956	
	298,983 109,260 174	Troy	45.471	_
	267,354 212,418 26	Syracuse	43,051	
	250,526,177,840, 41	Worcester	,	
	216,239 161,044 34	Lowell	40,928	
	191,322 168,675 13	Memphis	40,226	
	149 482 56,802 165	Cambridge, Mass	39,634	
Buffalo		Hartford, Conn	37,180	
Washington		Indianapolis	36,505	18,611 96
Newark	, - I	Scranton	35,093	1 1
Louisville		Reading	33,932	- 1 -
Cleveland	1 1	Columbus	33.745	•   -
Pittsburgh		Paterson	33,582	19,586 71
Jersey City		Dayton	32,579	20 031 62
Detroit	1 1	Kansas City	32,260	4,418 633
Milwaukee	1 1	Mobile	32,084	29,263 9
Albany	69,422 62,369 11	Portland	31,314	26,341 19
Providence	63 960 50,666 36	Wilmington	30,841	21,258 45
Rochester	62,385 48,204 30		ļ	1

#### POPULATION OF FOREIGN CITIES.

London, England3,082,400	Vienna, Austria	575,000
Paris, France	St. Petersburg, Russia	539,190
Pekin, China	Liverpool England	492,410
Yeddo, Japan	Glasgow, Scot'and	440,900
Constantinople, Turkey 1,070,100	Naples, Italy	418,000
Calcutta, India	Dublin, Ireland	319,000
Berlin, Prussia 702,000	Marseilles, France	300,000

### REV. FRANCIS PIQUET, S.S.S.

OCDENSBURG, now the see of a Catholic bishop, was in the last century the site of the mission of the Presentation of the Blessed Virgin Mary, founded by an illustrious member of the Congregation of St. Sulpice. The Rev. Francis Piquet was born at Bourg-en-Bresse.



France, December 6, 1708, of a distinguished family, his uncle of the same name having been French Ambassador to Siam. After being educated at the Seminary of St. Sulpice, Paris, the younger Francis was admitted to that congregation, and in 1733 was sent to Montreal of which Sulpicians the were the founders and pastors. He was soon placed in charge of the Iroquois

mission, which had been originally on the mountain, but was at this time, 1740, at the Lake of the Two Mountains. In the war that followed he accompanied the warriors of that place in their campaigns, and found many of the Iroquois of New York State ready to listen to Christian instruction; for the labors of the Jesuits had not been utterly lost. He met great difficulties, however, when he proposed to found a new mission at Oswegatchie, but, protected by the Count de la Gall'ssonière and Bigot, he began his work on the site of Ogdensburg in 1749, with only six Christian families. The Mohawks burned his mission buildings a few months after, but he persevered, and in two years had no less than three thousand, chiefly from Onondaga and Cayuga, all eager to receive Christian instruction. His enemies in Canada now admitted his prudence and zeal. In May, 1752, a Catholic

bishop for the first time conferred any of the sacraments within the present limits of New York State, baptizing one hundred and twenty converts, confirming many, and administering Holy Communion. banner then presented by the ladies of Montreal is still preserved. But England took alarm to see the Indians whom she had used against Canada, but left in idolatry, going in such numbers to the Presentation. Sir William Johnson used entreaties and, menaces, and, though the Achiefs, with solid reasoning, justified their course, they at last yielded. A few continued, however, to go, and the English in the war that ensued put a price on the head of the active missionary. Undeterred by this, he accompanied his flock to the field, and his influence checked any barbarity. But the fall of Canada approached. In 1759 he had to abandon Oswegatchie, and retire with his converts to Grande Isle des Galops, where he built a chapel. His register closes July 23, 1750. He then returned to Europe, and the traveller Bossu met him at Corunna in 1762. In France he was employed in active duties, highly esteemed by the French bishops and by the Pope. He died at Verjon, July, 15, 1781.

THE GREGORIAN CALENDAR.—Pope Gregory XIII. reformed the Julian calendar, which had been adjusted by Julius Cæsar in the year This great and most urgently needed change in the computation of time was introduced in 1532; but while the New Style was immediately adopted into the Catholic states of Europe and their colonies, the Protestants all over the world long adhered to the Old Style, in which there was an error of eleven and nearly twelve days—preferring, as a witty astronomer said, "to fall out with the planets rather than agree with the pope." The English gave up this absurd obstinacy only in 1752. Individual Catholics, subjects of Protestant sovereigns, convinced that it was religious animosity which prompted the great mass of their countrymen to reject the New or Gregorian Style, used sometimes to adopt it themselves as a sort of profession of faith. Thus the will of John Clarke, of Maryland, is dated the 7th of May, 1680—" according to the computation of the Holy Catholic Church," as he is careful to add

ACADEMY.—Plato taught his disciples in the garden of a certain Academus, whose property was situated a short distance outside of Athens; hence this school of philosophy was styled the Academic; and from this circumstance any society of learned men, and finally any place of higher education, came to be called an academy.

ARCHITECTURE.—The column is the distinctive feature of classical edifices; the arch, of Gothic buildings.

#### BISHOP YEROT.

THE Right Rev. Augustine Vérot, D.D., Bishop of St. Augustine, Fla., was born at Le Pays, France, May, 1804. He finished his classics when sixteen years old, and then went to the Sulpician Seminary. Paris, where he studied philosophy and theology. Bishop Dupanloup



and the late Fr Lacordaire were among his schoolmates. He was ordained priest September 20, 1828. In 1830 he came to Baltimore, where he taught philosophy, theology, together with the higher branches of mathematics and natural sciences, in St. Mary's Seminary in that city In 1853 he had charge of the missions in and about Ellicott's Mills. When Archbishop Hughes founded the Seminary at Troy, he offered Fr. Vérot the principalship, but he declined.

In 1857 Florida was erected into a Vicariate Apostolic, and Father Vérot was appointed by the Holy See to rule over the new See. Four years afterwards he was appointed to the then vacant See of Savannah, which position he held until the close of the Vatican Council, when, at

his own request, he relinquished Savannah for St. Augustine, which had been raised to the dignity of a See.

His melancholy death took place on Saturday, June 10, 1876. He had just returned from the yearly visitation of his diocese. The fatigues of the mission, although great, did not seem to have materially affected his vigorous constitution; for up to the moment he died, he made light of what he called a mere indisposition. The evening before he died some of his faithful priests wanted to spend the night with him, but no, he insisted on their retiring. In the morning, when asked how he spent the night, he answered with a smile.

At half-past one in the afternoon one of the Sisters in attendance left the room for a few moments only, to call a servant, and when she returned the bishop was breathing his last.

Bishop Vérot was a man of varied learning, sound judgment, and a real working missionary. Aware of the importance of the visits of the missionary amongst the Catholics that lived away from priest and church, and of the great good they can effect, he deemed no fatigue, no privation ever too great. The indifference, apathy, and at times the bad dispositions of some lukewarm Catholics, could not cool his ardor; and more than once did God reward the intrepid and holy bishop by sudden conversions, so that the very ones that felt least disposed to receive his visit were those most deeply affected when the moment had come for the bishop to leave.

Such was Bishop Vérot: the simple recital of his truly apostolic life constitutes his eulogy. In him we see another link to the golden chain of saintly bishops Catholic France gave to this country, beginning with a Flaget of Bardstown (whose name is associated with that of the patriarch of the Catholic Church in the United States, the illustrious Bishop Carroll), and which was continued in a Maréchal of Baltimore, a Bruté of Vincennes, a Cheverus of Boston, a Blanc and an Odin of New Orleans, a Portier of Mobile.

### EXCELLENT INTEREST RULES.

THE answer in each case being in cents, separate the two right-hand figures of answer to express in dollars and cents.

Four per cent.: Multiply the principal by the number of days to run, separate right-hand figure from product, and divide by 9.

Five per cent.: Multiply by number of days, and divide by 72.

Six per cent.: Multiply by number of days, separate right-hand figure, and divide by 6.

Eight per cent: Multiply by number of days, and divide by 45.

Nine per cent: Multiply by number of days separate right-hand figure, and divide by 4.

Ten per cent.: Multiply by number of days, and divide by 36.

Twelve per cent.: Multiply by number of days, separate right-hand figure, and divide by a.

#### YERY REV. DR. MORIARTY, P.S.A.

Few priests whose deaths we are called on to chronicle have been more widely or better known than the Very Reverend Dr. Moriarty. For the last thirty-five or forty years his name has been before the world as a zealous priest, a valiant controversialist, and brilliant orator; while as a lecturer of the old school he was rich in all the charms of his art; eloquent, patriotic, and fascinating to a degree that none in this country has ever surpassed.

He was born in Russell Street, Dublin, on July 4, 1804, and re-



ceived his earliest school training at a private academy which had been founded by his father for Catholic youth. From early boyhood his calling seems to have been directed to the cloister, and his age was marked by an industry, a love of learning, and a piety that won for him the regard and esteem of his compeers.

In 1820, at the instance of Dr Doyle, O.S.A., the famous Bishop of Kildare and Leighlin, he was entered on the no-

vitiate course in the Augustinian Convent at Callan He Aterwards studied with distinction at the study-houses of his Order at Lucca, Perugia and Rome. After his ordination he was stationed in Dublin, at the John Street Convent, where, with Fathers Gahan and Molloy (both noted preachers), he first entered on the missionary course wherein his genius was destined afterwards to shine so bright. In 1835 he was sent to India with Dr. O'Connor, O.S.A., Bishop of Saldes and Vicar-Apostolic of Goa, to aid him in his efforts to quell the troubles of the Goa schismatics. Here he labored for many years as secretary and vicar-general of the bishop, and as chaptain to the British forces at Madras, a position all the more noteworthy as he was the first Catholic chaptain recognized by the Government as such since the Reformation.

On his return to Rome from Goa he was the bearer of an address of thanks to the Pope from over 2,700 prominent Catholics of Malras. In 1839 the doctor joined the Augustinian Mission in the United States, and was attached, off and on, for nearly twenty years, to their Church of St. Augustine (of which we gave a brief history in last year's Almanae) in Philadelphia. Here was best displayed the doctor's surpassing genius for church oratory; here rang forth his fierce philippics

against vice and bigotry; here charmed his delightful expositions of Catholic faith; and here flowed forth, in rich and varied stream, his lectures on all the vital topics of the day. It was in this church that he inaugurated, in the summer of 1841, the "St. Augustine's Beneficial Temperance Society," the first of its kind in this country raised against intemperance.

The doctor was a frequent contributor to magazines and papers, and for years a regular writer for the Catholic Record of Philadelphia. He wrote generally over the pseudonym of Ermite, Hierophilo:, etc. In 1873 was published in Philadelphia, by Cunningham, his Life of St. Augustine, of which Dr. Brownson says: "He has given us a most excellent life, written with deep love and veneration of the saint, a genuine sympathy with the man, and a learned appreciation of the theologian."

Dr. Moriarty was for many years the Father-Superior of his Order in this country, and from the first year of his arrival, in 1839, when it had only one house and three priests, saw it increase in various States until it numbered twenty-four convents and churches. The doctor was also for many years President of Villanova College in Pennsylvania, now attached to the mother-house and novitiate of the Augustinian Hermits.

His closing years were spent at Chestnut Hill, near Philadelphia, and shortly before his death, in January, 1875, he was transferred, at his own request, to Villanova, that he "might prepare," as he said to his Father-Superior, "his soul for the last day." He died on the 10th of July, 1875, and was buried at St. Augustine's, in Philadelphia.

### LAWS FOR THE MILLION.

A NOTE dated on Sunday is void.

If a note be lost or stolen, it does not release the maker; he must pay it.

An endorser of a note is exempt from liability if not served with notice of its dishonor within twenty-four hours of its non-payment.

Notes bear interest only when so stated.

Each individual in partnership is responsible for the whole amount of the debts of the firm.

Ignorance of the law excuses no one.

An agreement without consideration is void.

Signatures in lead-pencil are good in law.

A receipt for money is not legally conclusive.

Contracts made on Sunday cannot be enforced.

A contract made with a minor is void.

A contract made with a lunatic is void.

## A TABLE

## INDICATING DIFFERENCE OF TIME BETWEEN WASHINGTON AND PRINCIPAL CITIES.

#### When the clock is 12, noon, at Washington, it is at

Albany, N. Y	Milwaukee, Wis 1111 11 16 A M.
Annapolis, Md12.02 "	Mobile, Ala
Atlanta, Ga 11 30 A.M.	Montgomery, Ala 11 23
Augusta Me	Nashville, Tenn
Heltimore and Total Total	New Haven, Conn
Baltimore d	
nangor We12.33	New Orleans, La
Boston, Mass	New York, N. Y
Buffalo, N. Y	Niagara Falls, N. Y 11 52 A.M.
Cairo, ill	Nortolk, Va 12 03 P M
Cape May. N. J 12.08 P M.	Omaha, Neb 10.44 A M.
Charleston, S. C 11.43 A.M.	Philadelphia Pa 12.07 P.M.
Chicago, Ill 11 17	Pittsburg Pa 11.43 A.M.
Cincinnati O	Dowland Ma
Cincinnati, O	Portland, Me
Columbia, V. C	Portland Oregon 8.56 A M.
Columbus, O	Providence, R. I 12 22 P M.
Denver, Col	Raleigh, N°C11 50 A.M.
Des Moines, Iowa 10 53 "	Richmond, Va 58 "
Detroit, Mich 11 35 "	Sacramento Cal 9(2"
Dover, Del 12 06 P M	alt Lake City Utah 9 40
Fort Wayne, Ind 11.27 A M	San Francisco, Cal 8 58
	San Francisco, Car 0.50
Frankfort, Ky	anta Pe, N. M 110.04
Garvesion, exas 10 49	Saratoga, N. Y 12.13 P.M.
Harrisburg, Pa 12 01 P M.	Savannah Ga
Hartford, Conn12.17	Springfield, Ill
Indianapolis. Ind	Springfield Mass 12 18 P.M.
Jackson Miss 11 07	St. Augustine Fla 11 42 A.M.
Key West, Fla	St Louis, Mo
Knoxville, Tenn	St Paul, Minn
Leavenworth, Kan 1049 "	Trenton, N J 12 09 P M.
Little Rock Ark	Vicksburg. Miss 11.05 A.M.
Louisville, Ky	Wheeling W. Va 11 45
Lynchburg Vo	Wilmington Del
Lynchburg, Va	Wilmington, Del 12 06 PM.
Memphis, Tenn	Wilmington. N. C 11 58 A.M.
Milledgeville, Ga	W orcester, Mass12 21 P.M.
von E to N	CIMICO
FOREIGN	CITIES.
Amsterdam, Holland 5.28 P.M. 1	Montreal. Canada P.M.
Athens, Greece	Moscow, Russia
Berlin, Prussia 6.02 "	
	- unity - rance :
nombay, mindostan 10.00	Pekin, China 12.54 A.M.
prusseis, Deigium 5.25	Quebec, Canada 12 23 P.M.
Cairo, Egypt 7.13	Rio de Janeiro, Brazil 2.15
(anton, China 12.41 A.M.	Rome, Italy 5.48 "
Constantinople, Turkey 7 04 P M.	San Juan Nioaragua 11.25 A M.
Dublin, Ireland 4.43 "	Shanghai, China 1.14 "
Edinburgh Scotland 4.55	Singapore, Mal 12 03 "
Glasgow, Scotland 4.51	St. John's, New Prunswick12 44 P.M.
Halifax, Nova Scotia12.54 "	
Harrana Cuha	St. Petersburg, Russia 7 09
Havana, Cuba 11 38 A.M.	Toronto, Canada 11.50 A.M.
Jerusalem. Palestine 7 29 P.M	Venice. Italy 5.57 P.M.
London, England 5 08 "	Vera Cruz, Mexico 10.43 A.M.
Madr d, Spain 4 58 "	Vienna, Austria 6 14 P.M.
Mexico, Mexico 10 32 A.M.	Yeddo, Japan 2.27 A.M.
•	•

<sup>&</sup>quot;Now, George, you must divide the cake honorably with your brother Charles." "What is honorably, mother?" "It means that you should give him the largest piece." "Then, mother, I'd rather Charlie'd divide it."

### DISTANCES BY WATER FROM NEW YORK TO

Alexandria, Egypt 5,075	London, England 3,225
Archangel, Rus 4,320	Manila, : hilippine Islands 10,750
Aspinwall, C. A. (via. Hav.) 2,338	Mazatlan, Mexico 4,000
Amsterdam, Holland 3.510	Melbourne Australia
Azores, Western Islands 2,240	Mobile, Ala
Belfast, Ireland	Monrovia, Africa
Belize, Honduras	Madras, India 11,850
	Malta 4 325
Baltimore, Md. (Ches. Pay) 460	Nagasaki, Japan 9800
Boston, Mass (Cape Cod) 390	New Orleans, La
Bremen, Germany	Norfolk, Va
Bordeaux, France 3,310	
Bristol, England 3,010	Naples Italy 4 335
Brussels, Belgium 3,420	Pekin, China
Buenos Ayres, S. A 6,120	Panama N. G (via 1sth.) 2 377
Botany Bay, Australia	Paris, France
Batavia, Java 13,066	Pensacola, Fla
Bombay, India	Pernambuco, Brazil 4,785
Bermudas, W. I	Philadelphia Pa
Copenhagen, Denmark 3,640	Quebec, Canada
Calcutta, India (Panama) 13,400	Rio Janeiro, Brazil 5 920
Callao, Peru 3,500	St Petersburg, Russia 4,420
Canton, China 10,603	Singapore China
Cape of Good Hope, Africa 6,838	Smyrna, Turkey 5,000
Chagres, New Granada 2,323	Stockholm, Sweden 4 0,0
Charlestown, Mass 638	St. John's, N. B 800
Cherbourg, France 3,125	San Blas, N. G. (via Pan) 3,800
Columbia wiver	San Diego, Mexico 4 500
Constantinople, Turkey 5,146	Sandwich Islands, S. I 7 157
Coatzacoalcas River, Mex 2,045	San Francisco, Cal 5 249
Dublin, Ireland 3,225	San Francisco Cal. (C. H) 18 350
Edinburgh, Scotland 2,960	San Juan, C. A 2,270
Galway, Ireland 3,000	Savannah, Ga 716
Gibraltar, Spain 3 300	Shanghai, China ('an.) 10,400
Glaszow, Scotland 2 926	Shanghai (Pacific R R) 8,555
Guayaquil, Ecuador (Pan.) 2,500	Southampton, England 3,156
Halifax Nova Scotia 555	Tahiti, S. I. (via Panama)
Ha: ana Cuba 1,230	Tenerisse C I
Hamburg, Germany 3 775	Triest, Austria,130
Havre, France 3,148	Valparaiso, Chili
Hong Kong China 6,488	Vera Cruz, Mexico 2,200
Kingston Jamaica 1,6,5	Victoria, Australia 12 325
Lima Peru 11,310	Vienna, Austria 4,100
Lisbon Portugal 3 175	Washington, D. C 400
Liverpool, England 3,023	Yokohama Japan 7,520

A LITTLE girl who was sent to the pasture to drive home the cow fell, and was severely scratched and bruised. On returning home she was asked if she cried when she fell. "Why, no," she replied. "What would have been the use? There was nobody to hear me."

# HEIGHTS OF THE PRINCIPAL MOUNTAINS OF THE WORLD.

Woi	RLD,
Ætna, a volcano in Sicily	FRET
	······I4,300
	312,700
Ben Nevis, highest in Great Britain, Scotland	i
	lge N. C 6,500
	ntains, N. A 16 000
	18,900
	ns, Asia25,500
	5,500
	29,000
	ins, Vermont 4,300
	6,000
	nce
· · · · · · · · · · · · · · · · · · ·	
	17,500
	· · · · · · · · · · · · · · · · · · ·
	8 000
St. Elias, highest in North America, Russian	Possessions 17,900
Stromboli, volcano in the Mediterranean Sea.	3,000
Teneriffe (Peak of), one of the Canary Isles.	
Vesuvius, volcano, near Naples	3,900
40)	
LENGTHS OF FRINCIPAL	RIVERS OF THE WORLD
RIVERS. COUNTRY. MILES.	RIVERS. COUNTRY. MELES.
Amazon South America 4,000	` { er
Amoor Tartary 2,500	\[\frac{1}{1}\]eEgypt3,200
Arkansas United States 2,100	Obi and Irtish. Siberia 2 900
Burrampooter India 2,000	Ohio United States 1,400
Colorado North Mexico 1,100	Oronoco Guiana 1,600
Columbia Oregon Territory 1,100	Para and Ura- Brazil
Danube Austria 1,800	<del>-</del> -
Forth Scotland 100	Red River Louisiana 2,100
Ganges British India 1,900	Rio Grande Mexico 2,300
Hoang Ho China 3,100	Rio Madeira Brazil
Indus	Rio NegroColombia

Rhine ...... Germany....

Seine..... France......

Tennessee..... United States......
Thames...... England.........

Senegal..... 1 4co

St. Lawrence...North America ..... 1,400

800

500

Irrawaddy.....Burman Empire .... 1,900

Kansas ..... United States. .... 1,400

Kianku ..... China ...... 3,250

La Plate..... South America..... 2,700

Mackenzie..... United States..... 2,800

United States ..... 4,300

Missouri and

Mississippi

### THE REVOLUTIONARY WAR.

#### A LIST OF THE MOST IMPORTANT BATTLES.

Below we give a list of all the important battles of the Revolution. They began April 19, 1775. They closed October 19, 1781—six years and six months. The British sent 134,000 soldiers and sailors to this war; the colonists met them with 280,000 Continentals and 50,000 militia. The British let loose Indians and equally savage Hessians; the colonists had for allies the brave and courteous Frenchmen. The leading battles of the war, those particularly worthy of celebration, are Concord and Lexington, Bunker Hill, Long Island, White Plains, Trenton, Princeton, Bennington, Saratoga, Monmouth, King's Mountain, Cowpens, Eutaw Springs, Yorktown.

Lexington (first skirmish)April 19, 1775
Ticonderoga May 10, 1775
Bunker's HillJune 17, 1775
Montreal (Ethan Allen taken) Sept. 25, 1775
St. John's besieged and captur-
ed
Great Bridge, VirginiaDcc. 9, 1775
Quebec (Montgomery killed). Dec. 31, 1775
Moore's Creek BridgeFeb. 27, 1776
Boston (Brit sh fled) March 17 1776
Fort Sullivan, CharlestonJune 28, 1776
Long IslandAugust 27, 1776
Harlem PlainsSept. 16, 1776
White PlainsOct. 28, 1776
Fort WashingtonNov. 16, 1776
Trenton
Princeton Jan 3, 1777
HubbardtonJuly 7, 1777
BenningtonAugust 16, 1777
BrandywineSept. 11, 1777
First battle at Bemis's Heights,
SaratogaSept. 19, 1777
Paoli Sept. 20, 1777
GermantownOct. 4, 1777
Forts (linton and Montgomery
takenOct. 6, 1777
Second Battle at Bemis's Heights,
Saratoga Oct. 7, 1777
Surrender of EurgoyneOct. 13. 1777
Fort Mercer Oct. 22, 17,7

RIOWII.
Fort Mifflin Nov. 16, 1777
Monmouth
Wyoming July 4, 1778
Quaker Hill, Rhode Island Aug. 29, 1778
Savannah
Kettle Creek, GeorgiaFeb. 14, 1779
Brier Creek March 3, 1779
Stono Ferry June 20, 1779
Stony PointJuly 16, 1779
Paulus's HookAug. 19, 1779
Chemung (Indians) Aug. 29, 1779
Savannah Oct. 9, 1779
Charleston (surrendered to Bri-
tish)
Springfield
Rocky MountJuly 30, 178-
Hanging RockAug. 6, 1780
Sanders's Creek, near Camden Aug. 16, 1700
King's Mountain Oct. 7, 1780
Fish Dam Ford, Broad River . Nov. 18, 1780
BlackstocksNov. 20, 1780
Cowpens Jan. 17, 1781
Guilford March 15, 1781
Hobkirk's Hill
Ninety-six (besieged) May and June, 1781
Augusta (besieged)May and June, 1781
Jamestown July 9, 1781
Eutaw Springs Sept. 8, 1781
Yorktown (Cornwallis surrender-
ed)Oct. 19, 1781
, , , , , , , , , , , , , , , , , , , ,

<sup>&</sup>quot;ELLA, my child," said a prudish old maid to a pretty niece who would curl her hair in ringlets, "if the Lord had intended your hair to be curled, he would have done it himself." "So he did, auntie, when I was a baby; but he thinks I am big enough now to do it mysels."

# THE CHOWN OF THORNS WORN BY PUR LORD JESUS CHRIST.

Below we copy an engraving of the crown of thorns from the magnificent work of M. Paul Lacroix, Military and Religious Life in the Middle Ages The crown is composed of a ring of small reeds tied into a bundle, the thorns being no longer visible; it is enshrined in



gold, and held together by three golden acanthus leaves. The opening is large enough to encircle the head and to fall rather low over the brow. This circlet is the support or foundation, so to speak, of the painful crown of our Lord. The branches of thorns were twined alternately with and without, and twisted across in such a manner as to form not only a circlet but a cap, as it were, of torture, which covered our Redeemer's head. The authentic history of this sacred relic is of great interest.

In the year 1204 the French and the Venetians, having captured Constantinople, established there as emperor Baldwin, Count of Flanders. On the division of the booty this prince requested for his share the sacred crown of our Saviour, which was found among the treasure of the emperors of the East. His successor, Baldwin II., finding his empire, in the year 1238, threatened by

the Greeks on the one side, and on the other by the Bulgarians, came into the West to seek aid and protection against his enemies. Whilst at the court of France, whither he had gone to entreat the assistance of St. Louis, tidings reached him that the nobles whom he had left at Constantinople, finding their resources completely exhausted, were on the point of pledging the holy crown to the Venetians for a sum of money. The young emperor, strongly disapproving of this measure, offered as a free gift to St. Louis the precious relic which the lords of Byzantium were wishing to sell. St. Louis eagerly accepted such a gift as this, and immediately, at the same time that Baldwin despatched one of his officers with letters-patent commanding that the holy crown should be sent tohim, the French monarch sent two of the Friars Preachers, named James and Andrew, to receive it in his name. On the arrival of the messengers at Constantinople they found the sacred relic gone from the treasury, and pledged to the Venetians for 13,075 hyperperia, or about £157,000 sterling. It had been deposited by their chamberlain, Pancratius Caverson, in the church of Panta Craton, that of his nation at Byzantium. On receiving the emperor's orders the Latin lords rearranged the matter with the Venetians, and it was agreed that, if within a reasonably short time the latter did not receive the reimbursement of the sum they had paid, the sacred crown should become their undoubted property. Meanwhile, it was to be carried to Venice, accompanied by the envoys of the King of France, one of whom, Father Andrew, had formerly been guardian of the convent of his order at Constantinople, and, having on several occasions seen the crown, knew its appearance perfectly well. Every possible precaution was taken to secure the identification of the holy crown, which was enclosed in three chests, the first of gold, the second of silver, on which the Venetian lords affixed their seals, the third of wood, which was sealed by the French nobles. On the arrival of the envoys at Venice, the holy crown was at once borne to St. Mark's, and there placed among the treasures in the Chapel of the Blessed Sacrament, where reposed the body of the Evangelist, between the two columns of alabaster which are said to have been brought from the Temple of Solomon. At the same time one of the Dominican Fathers set out for France to acquaint St. Louis with the terms agreed upon. These were approved of by the king, who directed the French merchants to repay the Venetians the sum they had advanced. sacred relic was then delivered into the hands of the French envoys, who, after assuring themselves that the seals were intact, started homewards with their treasure on the road to France. Safely arrived in Paris, the crown, amid great solemnities, was deposited in the palace chapel. Besides all the precautions taken to render any substitution impossible, we may add that Baldwin, on being required to examine and identify the relic, declared its authenticity in a document written on parchment, which was in existence until the Revolution of 1793, signed with his own hand in Greek characters, traced in cinnabar, and having his own seal, of lead covered with gold, affixed. On one side of this seal the emperor was represented enthroned, with the inscription: "Balduinus Imperator Romaniæ semper Augustus." On the other he was on horseback, with the inscription in Greek letters: "Baudoin, Empereur, Comte de Flandre." It must also be borne in mind that the Venetians, before lending so considerable a sum for such a pledge, would be certain to satisfy themselves beyond all doubt as to its authenticity. It is certain, too, that a century and a half before the reign of St. Louis, at the time of the First Crusade, all the world admitted that a very large portion of the crown was preserved at Constantinople, in the chapel of the Greek emperors. When Alexis Comnenus wished to induce the Christian princes to go to his assistance, he spoke to them of the very precious relics which they would help to save, amongst which he especially designated the crown of thorns. Also, in the time of Charlemagne, all the West had the certainty that Constantinople possessed this treasure, of which a considerable part was equally known to be at Jerusalem. Towards the year 800, according to Aimoin, the Patriarch of Jerusalem had detached some of the thorns, which he sent to Charlemagne, who deposited them at Aix-la-Chapelle, with one of the nails of the true cross, and it was these relics which were afterwards given by Charles le Chauve to the Abbey of St. Denis. The existence of the crown is a fact constantly alluded to in the sixth century, by St. Gregory of Tours amongst others; and about the year 409 St. Paulinus of Nola knew of its preservation. He writes: "The thorns with which the Saviour was crowned, and the other relics of his Passion, recall to us the living remembrance of his presence."

For the reception of the crown and other precious relics of the Passion, St. Louis caused to be erected in Paris the elegant Sainte Chapelle, at a cost of about \$3,500,000, and there they remained till the Revolution, when this, as so many other churches, was desecrated, the interior being nearly destroyed. Fortunately, the holy treasures belonging to Sainte Chapelle were rescued, the sacred crown having been deposited in the National Library, where it was preserved with the utmost care by the Abbé Barthélemy. On the 10th of August, 1806, it was deposited in Notre Dame, where it is now.

### GENERAL PREILLY.

ALEXANDER O'REILLY was born in Ireland in the year 1735, and taking service in the Spanish army, rose to the highest distinction. He saved the life of King Charles the Third during a revolt at Madrid in 1766, and winning the favor of this prince, was sent as Royal Commissioner to take possession of Louisiana, which had been ceded by France to Spain. He died in 1794, after adding lustre to that galaxy of heroic Irishmen who, being debarred by the persecution against their religion from honorable employment in their native country, were forced to seek it abroad.

<sup>&</sup>quot;What is your name, my boy?" "Willie Don't." His mother was always "don'ting."

A LITTLE boy heard his mother tell of eighteen head of cattle being burnt. "Weren't their tails burnt also?" he enquired.

<sup>&</sup>quot;GRANDMA, do you want some candy?" "Yes, I should like some."
"Well, then, go to the store and buy some for me, and I will give you half of it."

### Moss fier Thumas Louis Formocco, Fill

The Most Sup Transport accordance by Appending of Hunter, N. S., was these to Ende (military seed west) for local district pair of the interior of his section, which measured on the special July, 1996. In his other tradition is Charge in Amorphy and had morned but the special and produce produce management by give but a give pair of section and the growth that the farther growth section and again to give bear a growt scientific and the pour that the farther growth



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he accompanied the late Archbishop Walsh to Halifax as secretary. In 1845 he was appointed vicar-general of the diocese. In 1851 the Sovereign Pontiff Pius IX. testified his appreciation of Dr. Connolly's services by appointing him Bishop of St. John, N. B., as successor to Bishop Dollard. After faithfully administering the diocese of St. John for seven years, Dr. Connolly was, on the death of Archbishop Walsh in 1859, translated to the archiepiscopal sec of Halifax, which office he filled for seventeen years. Archbishop Connolly was admirably fitted to adorn the high position to which he was called. Of an imposing presence, he possessed a powerful eloquence, great energy, sincere and unaffected piety, and the magnanimous and broad views of a great mind. As a testimonial to the estimation in which he was held by the community amidst which he lived, labored, and died, we present the following from the Mayflower, a secular paper published at Halifax, and edited by a Protestant:

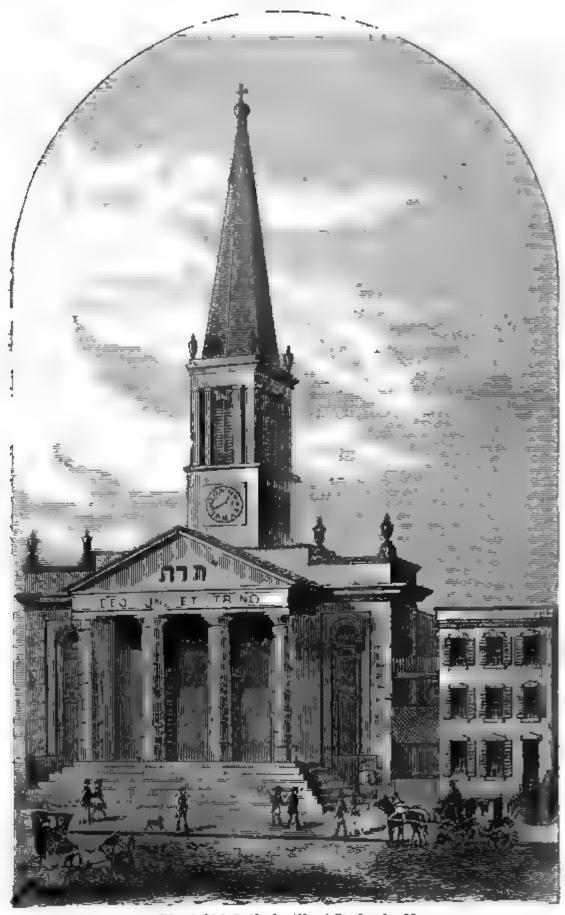
"The late archbishop is dead; his mission on earth is ended; the zealous Christian, ripe scholar, generous, warm-hearted man has gone to his rest; his record is before the people he loved, and all creeds and peoples; his life and innermost thoughts are in the archangel's great book. Most men die, and their death leaves no void save in the hearts of the very few to whom they were dear, but the death of a man like this is a calamity; for who can take his place? His responsibilities were great, but his capacity to bear them was never questioned; matters of the gravest importance constantly arising, the fires of bigotry and fanaticism ever smouldering, the cause of his Church, the needs of his people, the passions, hopes, and fears of the great multitude that followed his standard, the delicate relations of church and state, the insidious attacks of the enemy under the guise of national policy—what had not this man to think of? For such men, however, the burden is fitted to the back. His life from earliest manhood had been devoted to one object; his wide intellect grasped all difficulties, surmounted them, made them subservient to his will, and then he fought new battles, acquired new victories, while step by step he rose from the humblest position, until, archbishop of a powerful diocese, he died ripe in years, scholarship, honors, and the love of the people, and the profound respect of all classes and denominations. Fit crowning of a life of ceaseless toil, his death became him and his church; for there was a certain fitness of things when Archbishop Connolly died, for he died in the ripeness of his mental and physical manhood.

"We are not a Roman Catholic, and know not of the man's work in his Church, but we do know of his many innumerable acts of kindness to the poor, the unfortunate, and the afflicted. His charity was often hidden, and had no record save in the hearts of those he succored—that charity wide as hope, deep as love, boundless as eternity. We also know that when the plague-ship England lay in our harbor, and a thousand agonized, pain-distorted faces looked their last of earth in a foreign land, it was Thomas Louis Connolly who took his life in his hand, and was there administering the last rites to the stranger. Such acts speak volumes, and need no trumpeter; they were long since borne aloft and recorded there."

## THE "PLD CATHEDRAL" OF ST. LOUIS, MO.

WE present on the following page an illustration of what is locally known as the "Old Cathedral" Church of St. Louis. To this sacred edifice (erected by Bishop Rosatti in 1830) belongs a history of great interest to the Catholics not only of St. Louis, but of the whole West; for not only has the parish of the "Old Cathedral" sent out hundreds of priests to carry the gospel to every part of the great West, but it has given to the hierarchy such saintly heroes and tireless workers as De Neckere, Timon, Lefevre, Odin, Feehan, Hennessy, Hogan, Rosatti, Kenrick, and Ryan. From the admirable address on the occasion of the centenary of the cathedral parish, August 27, 1876, we condense the following:

In 1764 Pierre Laclede Liguest and Pierre Chouteau, with a handful of followers, landed upon the shore of the Mississippi where now stands St. Louis. The Catholic missionary soon followed; Father Meurin, crossing in a canoe from Kahokia, offered up Mass in the open forest, blessing the little band of Catholics and their work. "A complete set of records from that day to this is now in the cathedral church," one of the earliest of which, dated 1766, states that "baptism was administered in a tent for want of a church." From that time till 1772 St. Louis was visited at intervals by Father Meurin and Father Gibault. In 1770 Father Gibault "blessed the church built of wood" (a small wooden chapel). Father Valentine, a Capuchin friar, was the first priest who resided permanently at St. In 1776 a church, built of timber, 60 by 30 feet, was completed. In the same year St. Louis was organized as a parish, Father Bernard being formally installed in May, 1776, "under the governorship of Francesco Cruzat; his credentials conferring upon him 'the cure (care) of the parochial church of St. Louis of the Illinois, post of Paincourt, with all its rights and dependencies whatsoever, upon the charge of actual and personal residence there, and not otherwise.'" Father Bernard remained until 1789, when he was succeeded by Father Ledru, who, in 1793, was followed by Father Didier-1793-1799-whose successor was Father Janin, who officiated till 1804. While the continuity of the records appears unbroken, yet from 1804 to 1811 there seems to have been no regular pastor at St. Louis, Father Savine being appointed in the latter year and remaining till 1817. In 1818 the Right Rev. Louis William Dubourg, Bishop of the Diocese of Louisiana, arrived at St. Louis, and there fixed his episcopal seat, being accompanied by Rev. Fathers De Andries, Rosatti, Acqueroni, Ferrari, and Carretti. The first work of the bishop was to erect a brick church, for the "log chapel, after forty years of service.



The "Old Cathedrat" of St. Louis, Mr.

was falling into ruins." In 1829 Father de Neckere succeeded Bishop Dubourg as Bishop of New Orleans. From 1826 to 1843 the affairs of the cathedral parish were administered by Bishop Rosatti, who, besides introducing into the diocese the Sisters of Charity, of the Visitation, and of St. Joseph, founding two colleges for young ladies, a hospital and an orphan asylum, in 1830 set about the erection of a cathedral. In 1843 Bishop Rosatti died, and was succeeded by Bishop Kenrick, who in 1847 was raised to the dignity of an archbishop. He has as coadjutor Bishop Ryan.

St. Louis affords another illustration of the wonderful growth of the Catholic Church in the United States. Where in 1764 there was a total population of 120, there is to-day a Catholic population of about 150,000, with over 100 priests, 13 female and 7 male religious orders, 34 parish churches, 27 parish schools, 3 colleges, 6 convents, 5 hospitals, 7 orphan asylums, and 3 female protectories and reformatories. And all this in a little over a century!

### EARLY EMIGRATION FROM JRELAND.

THE Maryland Journal, published in Baltimore, August 20, 1773, contains the following paragraphs:

"New York, August 12.—Within this fortnight 3,500 passengers have arrived at Philadelphia from Ireland."

"Philadelphia, August 11.—Since our last, arrived here, the ship Alexander, Capt. Hunter, with 500 passengers; and the ship Hannah, Capt. Mitchell, with 550, both from Londonderry. The ship Walworth, Capt. McCausland, sailed from Londonderry for South Carolina about the first of June with three hundred passengers and servants, who were obliged to leave their native country, not for their misbehavior, but on account of the great distress among the middle and lower class of the people."

Here we have an account of no less than 3,500 people who either had arrived or had left Ireland for America three years before the Declaration of Independence; and this appears in one issue of the paper mentioned. How many other arrivals are chronicled in other issues before the Revolution would be worth knowing. Here is a chance for some one who has access to a complete file of the paper, if it exists, to give an account of the emigrants who arrived previous to the present century. It would seem from these items that Ireland was even then sending more than her quota of emigrants to people America. The population of Philadelphia at that time could not have been more than 20,000, and this addition was equal to one-sixth of its population.

### ROUND TOWER AND RUINS ON JUNISCATHY ISLAND.

INNIBCATHY, or the Island of Scattery, as it is now called, is situated near the mouth of the Shannon, in the parish of Kilrush, County Clare. It was the residence of St. Senan, who there founded a monastery in the sixth century, and who is known in Irish history as the one who would not allow a woman to stay on the island. When St Can-



nera, who is said to have been directed to this holy spot by an angel, applied to visit it, she was refused by the saint. As a last favor, she desired permission to have her body buried on the extreme edge of the island, and to receive Holy Communion from the hands of St. Senan. The holy abbot demurred at first, as the place of her interment was liable to be washed away by the sea, but St. Cannera replied that this might be left to the disposition of divine Providence, and she trusted her remains would never be disturbed by the sea. Her request was at length granted. Immediately after her reception of the Holy Eucharist she resigned her pure soul to her Creator. After her obsequies were performed by the monastic brethren, she was buried on the shore of Inniscathy Island. We are told that her place of burial was at

high water mark, and that, although the place is now washed by the tide, St. Cannera's grave has not been effaced. It is pointed out even at the present day. Her death is said to have taken place about the year 530. It was of this well-known legend that Moore wrote his "St. Senanus and the Lady":

"Oh! haste, and leave this sacred isle,
Unholy bark, ere morning smile;
For on thy deck, though dark it be,
A female form I see;
And I have sworn this sainted sod
Shall ne'er by woman's feet be trod."

St. Senan is said to have built eleven churches on this island, and died there in 544. The remains of only seven can now be traced. During the ninth and tenth centuries this island suffered from the Danes, but through all the changes of Danish wars and Anglo-Saxon invasion it is said that the religious community strictly adhered to the founder's vow against the admission of women to the island. The most remarkable object is the round tower as seen in the engraving. It is an important landmark to the navigation of the Shannon, and is said to be 120 feet high, and springs from a base of twenty-two feet in circumference. Although rent by lightning, its original roof still remains.

### SUMMARY OF THE LAST UNITED STATES CENSUS.

THE total population of the country is about thirty-eight and a quarter millions
Total number of deaths in the current census year, 492,263, or about 1,349 per diem.

The births number 1,100 475, or about 3,000 per diem.

The blind number about 20,000.

The deaf and dumb about 16,000.

The idiotic about 24,000.

The insane about 37,000, nearly one-third of whom are of foreign birth.

Persons over 80 years of age number about 150,000

Persons over 90 years of age number about 7,000.

Persons over 100 years of age number about 3,500.

Of those over 80 years, the females outnumber the males by about 12,000.

Of those over 90 years, the females are in excess by about 1,200.

Of those over 100 years, the females exceed the males by about 1,000.

"Mamma," said a little girl to her mother, "do you know how I get to bed quick?" "No," was the reply. "Well," said she in great glee, "I step one foot over the crib, then I say 'rats' and frighten myself right in."

### THE GRAY ABBEY OF KILDARE.

No part of ancient Ireland enjoyed more religious immunities than Kildare. It continued to rejoice in a repetition of ecclesiastical endowments until the beginning of the ninth century. Afterward war, rapine, fire, and violence stain the annals of Kildare; yet learning and sanctity were not wholly banished from its cloisters previous to the period of the Anglo-Norman invasion. Even after stranger lords



The Gray Abbey of Kildare

took possession of the city, two religious foundations were effected, and in 1260 Lord William de Vesey established a friary for the Franciscan Order, which is now popularly known as the Gray Abbey. It is situated on the southern side of the town, near a high road, and surrounded by an extensive graveyard, crowded with humble graves, several of the head-stones still bearing inscriptions. A high hawthorn fence on the roadside forms a good enclosure, but the off-fences are laroken down and cattle roam among the graves and ruins. These wey traces of the fine old abbey are fast crumbling away, but at prelattenise friary proper and its church are easily located. The south sent the badly broken. The north wall of the church portion was propies:

ped by four buttresses, apparently built to give strength, at a period long after the church had been completed. Six lancet-headed windows are in the north wall, and a large pointed window occupied the east gable. A long vault, extending from the monastic house northward, is yet traceable, while extending southward are some fragments of foundations. These appearances indicate that the plan of the building was, at one time, nearly cruciform. Some of the finely-carved stones were removed from these ruins many years ago, and were used to build the chapel of Milltown, a few miles from Kildare.

### THE BLOODY HAND.

THE most northern of the five provinces into which, at an early period, Ireland was divided, is Ulster. Here the O'Neills had their seat, and were distinguished by the heraldic device of a hand gules in a field argent. The earliest attack of the Anglo-Normans upon Ulster was made in 1177 by John de Courcy; but so ill did the invaders succeed in conciliating the native Irish and binding together the interest of both races, that hundreds of years later King James the First of England found it necessary to supply inhabitants to this cruelly devastated and well-nigh depopulated district by forming what were called the Ulster Plantations of Scotch and English Protestant settlers. To obtain money for this purpose King James hit upon the plan of creating a new rank and order among his wealthy subjects who should contribute each £1,000 to further his end. The new dignity was that of Baronet, or Little Baron, and in 1612 his Majesty assigned to baronets, and their heirs and successors in perpetuity, the armorial distinction of a Bloody Hand, to be borne in some part of their family coat of arms. sanguinary device is said in the preamble of the baronet's patent to symbolize the lawless character of the natives of this mountainous part of Ireland, but we rather think it should indicate the savage oppression of the foreigners who have so persistently—but, God be thanked! so unsuccessfully—attempted to stamp out the religion and destroy the national sentiment of the gallant Irish.

The Bloody Hand, significant of crime,
That, glaring on the old heraldic banner,
Has kept its crimson unimpaired by time,
In such a wondrous manner.

-Hoop.

<sup>&</sup>quot;Papa, ought the teacher to flog a fellow for what he didn't do?" "Certainly not, my boy." "Well, then, he flogged me to-day when I didn't do my sum."

### HOSPITALS.

THE word hospital is derived from the Latin root hospes, meaning a guest, and originally signified no more than a place of shelter and enter ainment for travellers and especially pilgrims. Thus, Spenser writes:

"They spy'd a goodly castle, placed Foreby a river in a pleasant dale, Which chusing for that evening's hospital They thither march'd."

-Faerie Queen.

It has long been customary to call such establishments hospices; and it is by this name that those houses are called which were erected and presided over by monks, and which were so common during the middle ages on difficult reutes, especially meuntain-passes

The most celebrated establishment of this kind is the Hospice of Mount Saint Bernard, which was founded by St. Berna: d of Menthon in A.D. 912. The mountain-pass of the Alps on which this monastery is built leads from Switzerland into Italy. It is many thousands of feet high, and very near the line of perpetual snow rise the solitary walls of the hospice. Its inmates follow the Augustinian rule; and are assisted in rescuing travellers by a breed of large, curly-haired black and white dogs, which are very sagacious. The cold in this region is sometimes twenty-seven degrees below zero, and the snow, which averages seven or eight feet all around, sometimes accumulates as drifts in the vicinity of the monastery to a height of forty feet. As many as five or six hundred travellers have been accommodated at the same time in the hospice

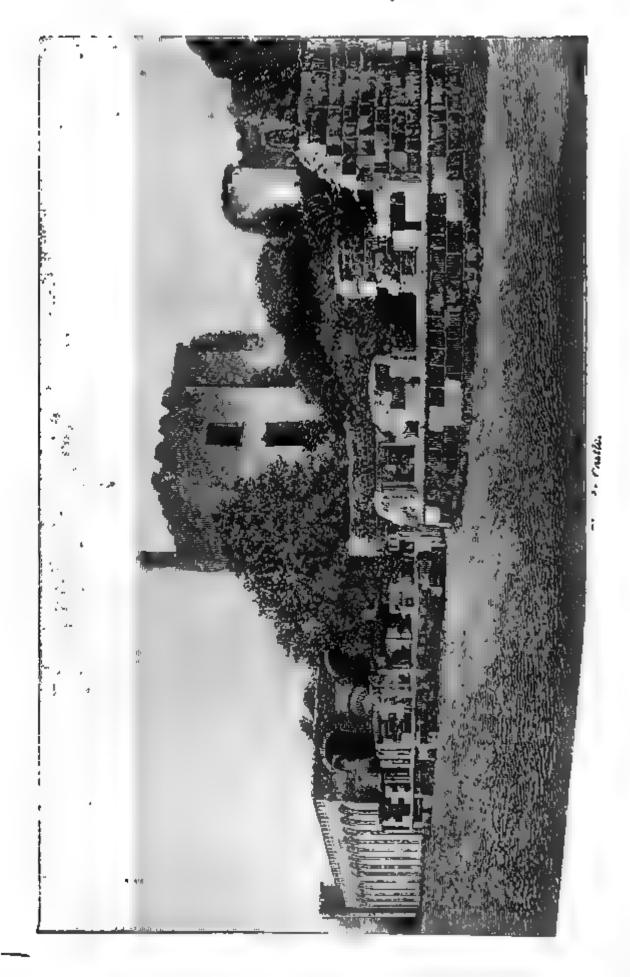
The ancients took little public care of the diseased and infirm. The hospitalia of the Romans, not being intended for invalids, but for the temporary refuge of all sorts of people, were about the same as the later hospices; hence we find them almost always erected in mountainous, desolate, or dangerous localities. The pilgrimages to the Holy Land led to the establishment of many institution, which served both purposes of receiving travellers in a Christian spirit of hospitality and of harboring persons in sickness or bodily distress. St. Jerome built such a house at Bethlehem, and his holy friend, the noble Paulo, built several such along the road to that sacred village.

The Irish and Scotch, being the greatest travellers, or wanderers rather, of the middle ages (see Mabillon's annals of the Benedictine Order), founded houses of this kind in several parts of Europe, but more numerously in France.

The carliest notice that we have of a hospital for the sick exclusively is from one of the letters of St. Jerome, in which he says that a noble matron named Fabiola founded such a house in the year 400. Another famous institution of the same kind was crected at Cæsarea, a sea-port on the coast of Palestine; and St. John Chrysostom built a notable hospital at his own expense in Constantinople. In the ninth century there were twenty-four hospitals in Rome. The oldest hospital in the world is Santo Spirito in Rome, which has been an institution of charity for the uninterrupted period of 1149 years. The first hospital in England was founded by Archbishop Lanfranc, at Canterbury, in the year 1070. In the United States, the first general hospital was the Pennsylvania Hospital at Philadelphia in 1752. It was for this hospital that Benjamin West painted his celebrated picture of Christ healing the sick, which he intended as a gift. It was purchased, however, by the British Institute, but a copy, which the artist made and sent to Philadelphia, was put for a time on public exhibition, with a profit of \$24,000, which enabled the trustees to build an addition to the hospital.

### BRITISH JNDIA.

It may be interesting to our readers to know the extent of the possessions over which, though with much opposition, Queen Victoria has lately been proclaimed "Empress," and for which the then premier, Disraeli, was rewarded with a seat in the House of Lords, as Earl Beaconsfield: "The region in Asia in which England is acknowledged as the paramount power may be compared in extent and population to the continent of Europe without Russia. From the northernmost fron tier station of Pesháwar to Cape Comorin the distance is 1,900 miles; from Karáchi, on the extreme west of Sind to Sudiya, the frontier-post of Assam on the east, is 1,500 miles. The total area is 1,558,254 square miles, with a population of 240 millions. The population varies in density from 650 and even 700 persons to the square mile in some parts of Oudh and the lower provinces of Bengal, to ten in some of the hill districts. Two-fifths of this large extent of country consist of independent native states, whose chiefs acknowledge the supremacy of Great Britain, and are, to a certain extent, subject to its control. There are 148 of these feudatory states, the most important of which is Haiderabad, with an area equal to that of Italy, a population of about 11 millions, and an annual revenue of about £1,655,000 Then comes Maharaja Scindia's state of Gwalior, then Baroda and Jeypore. The united military force of all the feudatory states is estimated at 100,000 men. British India proper comprises the remaining three-fifths. It is divided, for administrative purposes, into nine provinces—viz., Bengal, the Northwestern Provinces, the Punjab, Oudh, the Central Provinces, British Burmah, Assam, Madras, and Bombay."



# THE SEAT OF THE P'NEILLS, COUNTY ANTRIM, JRELAND.

ONE of the most beautiful lakes of Ireland and the largest in Great Britain is Lough Neagh; in fact, it is exceeded by but few in Europe. It is formed by the confluence of the Blackwater, the Upper Bann, and four other rivers. The only outlet is the Lower Bann, emptying into the Atlantic near the Giant's Causeway. It is about 20 miles in length, 12 miles in breadth, and 80 miles in circumference, and comprises about 154 square miles. There is a legend that the Isle of Man, an island lying almost midway between Ireland and England, and in precisely the same latitude as Lough Neagh, was a "block" dug away by some supernatural agency from the tract now covered by the waters of the lake. The dimensions of the Isle of Man almost correspond to those of Lough Neagh, and what is more remarkable, where a creek exists in the island, a corresponding projection is found in the lake, and vice versa. Although some miles nearer to England than to Ireland, the language in common use in the Isle of Man is derived from the ancient Celtic, that spoken by the native fishermen on the coasts of Louth and Down Counties at the present day. Lough Neagh is celebrated for a fish called "pollen," in size and shape resembling the herring, but whiter when cooked. It exists nowhere else.

Jutting out on Lough Neagh is what is known as Shane's Castle, the residence of the famous sept of O'Neills. We give on the opposite page an excellent engraving of the castle. The family of O'Neills is one of the most ancient in Ireland. The park or demesne of the castle stretches along the shores of Lough Neagh for over three miles. To give a history of the O'Neills would be impossible in a short sketch like this. The demesne of Shane's Castle is the oldest, the largest, and the best wooded in the north of Ireland, and, although its surface is generally flat, it possesses from its situation many features of beauty.

In 1816 Shane's Castle, the residence of the O'Neills for centuries, was accidentally burned. A valuable library and many rare paintings were also destroyed. Previous to the destruction of the castle, the owner and representative of the family had in progress a magnificent addition. After the fire he abandoned the castle and fitted up a residence some distance away.

The O'Neills are the descendants of the royal race of Ulster, whose origin goes back to the most remote ages, and whose name is intimately associated with every remarkable event in the history of the province of Ulster, and, in fact, with the history of Ireland, for centuries.



SHE shook the loose rem o'er the trembling head,

She laid her soft hand on his mane,

Sh called him her Caliph, her desertbred,

She named the aweet springs where the pulm-trees spread

Their arms o'er the burning plain.

But the Grey looked back and sadly scanned

The maid with his earnest eyes—

A mement more and her cheek is fanned.

By the black steed's breath, and the demon hand

Stretches out for the virgin prize

But she calls on Christ, and the kerchief white

white
Waves full in the face of her foe:

Back with an oath reeled the Wizard Knight,

As his steed crouched low in the wondrous light

Of the Santo Sudario.

- Christine, by George H. Miles.

### ANCIENT JRELAND.

THE earliest form of the name of Ireland that appears in history is Ierne, and closely assimilates to the present Gaelic appellation Ei. That beautiful country has several other names, which are very convenient to the Latin or English poet, who thus avoids the tedious repeti-However, in all these other names the root or tion of the same word radical word Ir or Eri, by which the land is still known to its natives, is plainly traceable. The Irish indicate a country in their own language by the prefix Hy and sometimes Hua, signifying literally "the dwelling" of the sons, or family of"; and as this prefix requires after it the genitive case, which in Eri is Erin, we get the Hy-Ernis of the Greek poets, and the Hy-(b)-Ernia of Latin writers. The introduction of the letter between the prefix Hy and the word Erinia or Ernia, is only an example of the insertion of a consonant between two words to avoid the disagreeable concurrence of vowels. The final letters i a are an instance of that sweet softness of sound with which the Latin writers were wont to terminate almost all names of countries.

The English language retains a great many words of Latin origin, and from that stock we derive Hibernia for the country itself, and Hibernian for the native of the country; but the Saxons, who were barbarians compared to the Romans, and spoke a less refined language, were obliged to use a whole word after a proper name, to denote a country or the inhabitants of a country; hence from this source we get Ire-land The first notice of Ireland to be found in any ancient and Irish-man. writer is contained in four words of a Greek poem by Onomacritus, written about 500 years B. C. The next author to mention the country is the philosopher Aristotle, who wrote that beyond the Pillars of Hercules—as the Straits of Gibraltar were long called—there were two very large islands—Albion and Ierne, i.e., England and Ireland. writer, Diodorus Siculus, calls the island Iris, and says that it was inhabited by cannibals; and the geographer Strabo describes the country as the furthest voyage northward, and as too cold to be other than barely inhabitable; he also attributes man-eating to the Irish, but has the honesty to confess that for the fact of such an abominable practice there was no sufficient authority. Such a story probably rested on the tales of traders and shipwrecked mariners, always prone to exaggerate their perils, or the boasts of natives who had been made prisoners. nius Mela uses the form Iverna; and the v and b being anciently interchangeable—as in some modern languages derived from the Latin—we observe the gradual approach to the later Hibernia. Pliny makes use of the form Hybernia, while Solinus introduces us to the form Hibernia, which has remained ever since unchanged. This writer repeats the statement of Pomponius Mela about the richness of the pasturage, which was so great that it caused the cattle feeding on it to burst; and adds that no snakes are found there. It was reported, too, that the Hibernian mother, in order to rear up a warlike race, used to put the first morsel of food into the mouth of her male child with the point of a sword. The celebrated astronomer and geographer Ptolemy, an Egyptian of Greek descent who flourished about one hundred and forty years after our Lord, gives details on Ireland more important than all the notices together found in other authors, and fuller than those allotted to Great Britain; yet as Ireland was neither conquered nor, presumably, explored by the Romans, his authorities could not have been Latin, and were probably Phænician.

The Etruscans, who were great navigators, were perhaps the first people inhabiting the shores of the Mediterranean to become acquainted with Ireland. At a later period the Carthaginians, or Phænician colonists on the north coast of Africa, had continual relations with Ireland.

Tacitus, in the life of Agricola, governor of Britain, says that under his administration a Roman fleet for the first time circumnavigated Britain, while the governor attacked Caledonia (Scotland) in the south. The fleet sailed into the Irish Sea, and the Romans occupied Mona (the Isle of Man); but while Agricola meditated a descent upon Ireland, the plan was frustrated by his death. His biographer says that the Irish did not differ much from the Britons in their qualities of mind and body.

Although the most curious archæological remains exist in Ireland, it is certain that none of these antiquities are of Roman pagan origin. They may be the vestiges of very ancient Etruscan, Carthaginian, or Iberian (Spanish) colonies. These monuments and relics attest the presence of a people advanced in civilization at some early period in Ireland; such as massive buildings, sepulchral mounds containing stone chambers, bronze instruments, and weapons of classic form and elegant workmanship.

### CROSS OF ST. THOMAS.

While St. Thomas of Aquin was professing theology at Anagn, Italy, in the year 1260, in the Dominican Convent of St. James, he used to retire during thunder storms to a cellar, still pointed out, on a wall of which he amused himself devoutly by painting this cross, which was afterwards detached with great care and set up in the church, where it has been ever since. It is an object of considerable devotion to the good people of Anagni, especially in danger from lightning, and a copy of it is found in almost every house of that quaint, mediæval town. This queer-looking cross is a pious puzzle, and the patient reader who shall study it out will extract this Latin distich:

C·ux mihi certa salus, crux est quam semper adoro; Crux Domine mecum, Crux mihi refuzium.

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$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
ERIHIMXVRVXDOMIMIM FERIHIMXVXDOMINIME SEXES TSEST
FERIHIMXVXDOMINIME V SEXES MEC
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### THE ANCIENT JESUIT CHURCH AT JAFFNA.

THE Portuguese took possession of a portion of the island of Ceylon in the sixteenth century, and under their protection a Jesuit mission was established at Jaffna. The fathers erected their church within the outer line of fortifications, the plan being that of a Greek cross. The date, 1706, is visible on its façade, but this simply refers to its restoration by the Hollanders.

In 1658 the Portuguese surrendered the fort at Jaffna to the Hollanders after a siege and desperate resistance of three months. The Portuguese troops were carried to Batavia as prisoners of war, and the Jesuits were expelled from their church and college. They took refuge in India. Father Caldero, who remained behind on account of illness, was afterward beheaded by the Hollanders, who were then bitter Protestants. It was claimed that he had taken part in a conspiracy against the new government, but the real cause of his execution was that he failed to make known the secrets of the confessional. On this occasion forty Catholics were put to death, many expiring under frightful tortures.

The Hollanders capitulated to the English in 1796. The latter at once determined to maintain Protestant worship, and conferred the religious edifices which came into their possession upon a party of Protestant clergymen. Since then the Jesuit church in Jaffna has shared he fate of many noble monuments of the Ages of Faith, taken by force from those who built them and given to those who know not what to do with them.

### THE REPUBLIC OF ANDORRE.

This is a small republic, situated in the Eastern Pyrenees, between the French department of Arnège and Catalonia, in Spain, containing about 198 square miles, with a population variously estimated at from 4,000 to 12,000. It is situated in a valley entirely surrounded by moun-The republic has maintained a state of 'semi-independence for more than one thousand years, it having been declared a free state by the Emperor Charlemagne, in 819. The government is in the hands of a Sovereign Council, consisting of twenty-four members elected by the people; the council elects one of its own members as syndic. There are two judges, termed viguiers, one of whom is nominated by France, the other by the Bishop of Urgel. Having no expensive court, and no army to support, the pecuniary wants of the happy state are but few, and it is one of the very few independent states which can boast of having no national debt. The chief town, Andorre, is said to contain about 2,000 inhabitants. The religion is Catholic, and there are no dissenters.



### Cost of Living in France

#### IN THE FOURTEENTH AND FIFTEENTH CENTURIES.

THE following curious table of prices is extracted from the elaborate tables of M. Leber in his Essais sur l'Appréciation de la Fortune Privée au Moyen Age, and will aid in understanding the cost of living in France in the fourteenth and fifteenth centuries. The cost of the various commodities is expressed in English money of modern value. We give the highest and lowest prices where more than one example is given, and some averages:

DATE	E. ARTICLE.	cos	T.	DATE. ARTICLE.	COS	ST.
		£. s	. d.			s. <b>d</b> .
1372.	Wheat, the setier of 240 lbs., .	19	9½	Averag: price of butter per		
1418.	<i>""""</i> "".	4 11	8	pound,		1 23/4
1449.		11	434	1427. Cheese, per pound,		8,4
	Average of 14th century, per			1498. Hay, 240 lbs.,	1	3 2
	setier, 240 lbs.,	2 0	0	1312. Beans, 240 lbs,	1 .	4 1034
	Average of 15th century, per			1458. " " "	2 .	5 10½
	setier, 240 lbs.,	<b>1</b> 3	6	Average per pound of beans,		112
1372.	Common loaf bread, 2 lbs. 4 ozs.,		$2^{1}_{,2}$	1341. Peas, 240 lbs.,	1 17	7 6
"	Best " 2lbs. 1 oz.,		434	1492. " "	6 0	
1448.	Loaf sufficient for a day's food			Average price per pound of		•
	for a man,		2	peas,		21/4
1314.	An ox,	20 12	6	1372. Onions, per lb. (noted as very		
1 127.	66 66	4 13	4	dear),		514
	A cow,	11 5	21/2	1443. Onions, the bushel,		312
1449.	46 46	3 7	23/4	1.143. Turnips, "		7
	A calf,	1 10	934	1440. Pears, 25 large,		7
1440.		2 5	6,4	1437. Cherries, lb.,		11/2
	Average price of ox or cow, .	9 14	$6\frac{1}{2}$	1427. Apples, five for		2
	Beef, per pound,		3¾	1440. Peaches, 100 large,		31/2
	Average price of a calf,	1 13	1 1/4	1426. Almonds, per pound,	2	3/-
1421.	A sheep,	2 4	212	1372. Rice, per pound,	1	4 1/2
1470.	" "	5	0	1476. " "		11 1/4
••	Average price of a sheep, .	1 <b>1</b>	o	1376. Salt, " " (heavily taxed),		7
	Mutton, per pound,		51/4	1470. " "		1¾
1376.	A pig,	5 7	103/4	1372. Sugar " "	1 3	812
1493.		8	7	1426. """"		2 0
	Average price of a pig,	2 5	4 1/4	1450. Ginger, per pound,	12	10%
1426.	Seven little pigs and a side of			1328. Pepper, " "	11	51/2
	pork,	3 7	03/4	1450. " " "		712
1372.	A salmon,		10,4	1372. Cinnamon, per pound,		5 1/2
1426.	A fresh mackerel,		912	1372. Cloves, " "	2 7	5
-	A salt herring,		$\mathbf{I}_{12}^{\mathbf{f}_{2}}$	1372. Mace, per ounce,	8	81/2
	A fowl (noted as dear),	2	312	1450. Gunpowder, per pound,	19	9%
• • •	A young chicken,		61/4	1336. Candles, " "		314
•••	A pair of pigeons,	I	134	1499. " "	I	_
	100 eggs,		034	1336. Wax Candles, "	8	r34
1470.		3		1375. Wine, the pint,		111/2
••	Average per 100 eggs,		5¾	1448. " "		3
1427.	Butter, per pound,		111/4	Average price of ordinary		-
1470.			10	wine, the pint,		5%
••				·		

DATI	ARTICLE.		cos	iT.	DATE. ARTICLE.		,	cos	т.
				. d.			£	<b>. .</b>	d.
1428.	Beer, the pint,			1 ¾	t329. Wool, per pound,				31/2
I409.	Rent of a small house in a coun-				1320. Cotton (for repairing				<b>0</b> , <b>-</b>
	try town, two stories high,				mattress), per pou	_		6	11/4
	with two windows, one above		•		1350. Hat of otter or beave				9¾
	the other, looking out upon				1350. Hat for the king's f	-		•	7.4
	the principal street, per an-				sive of pearls and			IQ	0
	num,	68	14	11/4	1372. Lady's hat of beaver,		-		
1320.	Fine cloth for the king's phy-				cloth,			7	5
	sician, per ell,	4	13	81/4	1320. Shoes, per pair, .				9
1463	Cloth for the king's mantle, per				1320. " for a duchess				134
	ell,	14	13	4	1350. Boots for the king,				
x 198.	Fine black cloth for the queen's			•	1442. Suit of Milanese arm				
	mantle, per ell,	12	0	71/2	1235. A horse for the king'				
<b>1463</b> .	Fine black cloth for nobles,				1317. A horse,				
	per ell,	6	8	4	1440. "				
<b>1320</b> .	Green velvet, per ell,	9	15	7	1307. Horseshoe.		_	2	414
<b>1</b> 461.	Blue " "	9	13		1307. Steel, per pound,			_ I	21/2
I461.	Black velvet for covering a	•			1320. Ivory flute for the ki	ig's musi	•	_	-/4
	hearse, per ell,	9	13	9	cian,			4	6
<b>146</b> 1.	Shot Florence taffeta, for the		•	•	1352. Pair knives, ebony ha			7	
	king's shirt, per ell,	6	5	912	and enamelled,	. •		7	c3/
1483	Black silk ribbon, per ell,		2	6	1372. A porcelain jug,		. 12	0	0
1498.	" satin, " .	I	12	I	1372. A gridiron,		-3		9¾
	Two dresses of cloth of gold,				1392. Playing cards, per pad				
	bought by the king,	797	10	0	1431. A quire of paper,	-		•	8¾
1312.	Linen (ordinary quality), per ell,		4	31/2	1483. Medicines taken b			_	- /4
1317.	" (for sheets),	I	o	5	Charlotte during	-			
	* Two pair of sheets (of which			•	of two months' dur			5	0
_	one, rather worn, was on the				1483. Painting of Our Say		_	,	_
	queen's bed when she died),	33	3	Q	Blessed Virgin, St.	•			
1350.	Linen for lining the breeches	-5	•	•	other Scriptural pe				
	of the dauphin, per ell,	1	1	6%	for the town of Ar				
1314.	Sewing thread, per pound,			10/2	Simonnet Marimon			6	8

By allowing \$4 85 gold to the pound, and 23 cents gold to the shilling, the reader can easily find the cost of each article at the present time in gold. The English ell is 45 inches; the French, 54.

Whittington and his cat is one of the most singular instances of the perversion of a word and the subsequent building upon it of a whole bit of fantastic history. In the fourteenth and fifteenth centuries trading was in London called achat, from the French acheter. This foreign word was commonly pronounced acat, and came in time to be written so. To acat, or trade, Sir Richard Whittington, who was thrice Lord-Mayor of London in the reign of King Henry V., was indebted for his wealth; but when the word became un'amiliar, or unintelligible, to the common people, the desire for some explanation gave rise to the fanciful story of his having made his fortune by a cat!

The size of the beds of this period may be judged from the fact that each sheet contained 25 ells of linen, and was 18 feet 4 inches square. The sheets of Louis XI. contained each 16 ells, and were 14 feet 8 inches square.

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ATTORNEY- Generals.	E. Randolph, Wm. Brad- ford, Chas. Lee.	Charles Lec.	Levi Lincoln, Robt. Smith, J. Breckin- ridge. Cæsar A. Rodney.		Richard Rush, Wm. Wirt.	Wm. Wirt.	J. McPherson Berrien, R. B. Taney, B. F. Butler.	B. F. Butler, F. Grundy,
POSTMASTER- GENBRALS.	Samuel Osgood, f. Pickering, Joseph Haber- sham.	Jos. Habersham. Charles Lee.	Jos. Habersham, Gid. Granger.	Gideon Granger, R. J. Meigs.	Return J. Meigs, John McLean.	John McLean.	Wm. T. Barry, A. Kendall.	Amos Kendall John M. Niles.
OF SECRETARIES OF INTERIOR.	(•6‡81	ni bəzin	sg10 25W 10ir	of the Inte	)epartment	I ədT)		,
SECRETARIES NAVY.	T. (No Navy Dept. J. during Wash- ington's Ad- ministration.)	_ <u>Ğ</u>	Benj. Stoddert, Robt. Smith, Jacob Crown inshield.	Paul Hamilton, William Jones, B W. Crowninshield.	B. W. Crownin- shield, Smith Thompson, J. R.gers, Saml. L. Southard.	Barbour, S. L. Southard.	John Branch, L. Woodbury, M. Dickerson.	M. Dickerson, J. K. Paulding.
SECRETARIES OF WAR.	Henry Knox, T. Pickering, J. McHenry.	Wolcott, Jas. McHenry, Dexter. Saml. Dexter, R. Griswold.	I	Wm. Eustis, J. Armstrong. W. H. Crawford.	Isaac Shelby, G. Graham, John C. Calhoun.	James Barbour, P. B. Porter.	John H. Eaton,. Lewis Cass.	J. R. Poinsett.
SECRETARIES OF TREASURY.	Alex. Hamilton, O. Wokcott.		Samuel Dexter, Albert Galla- tin.	A. Gallatin, G. W. Campbell, A. J. Dallas.	Wm. H. Craw ford.	Richard Rush.	S. D. Ingham, L. McLane, Wm J. Duane, R. B. Taney, L. Woodbury.	Levi Woodbury.
SECRETARIES OF STATE.	T. Jefferson, E. Randolph, T. Pickering.	Jef-T. Pickering, J. Oliver Marshall.	Burr, James Madison. Samuel Alber tion.	Robert Smith, Jas. Monroe.	D. Tomp-John Q. Adams. kins.	Cal- Henry Clay.	M. Van Buren, E. Livingston, L. McLane J. Forsyth.	M. John Forsyth.
VICE-PRESI- DENTS.	John Adams.	on.	.5	. Clinton, l. Gerry.	D. D. Tomp-kins.	John C	lohn C houn, tin Va ren	Sichard John
PRESIDENTS.	1789-1797. George Wash- ington (F.)*	1797–1801. John Adams (F.)	Thomas Jef-Aaron ferson (R.) G. Cli	1809-1817.  James Madi- Son (D.) El. (	1817-1825. James Mon-D. roe (D.)	<u>&gt;</u>	Andrew Jack-son (D.)	1837-1841. Martin Van Buren (D.)

J. J. Crittenden, 1. ugh S. Legare, J. Nelson.	J. Y. Mason, N. Clifford, I. Toucey.	R. Johnson. J. J. Critten- den.	C. Cushing.	J. S. Black, Edwin M. Stanton.	Edwd. Bates, Jas. Speed, H. F. Stan- bery.	E. R. Hoar, A. T. Aker- man, G. H. Williams, E. Pierrepont, A. Taft.	
Francis Granger, Chas. A Wick- liffe.	Cave Johnson.	Jacob Collamer, N. K. Hall. Saml. D. Hubbard.		Aaron V. Brown, Joseph Holt, Horatio King.	Montgom. Blair, Wilham Den- nison, Alex. W. Randall.	J. A. J. Cresswell, Marshall Jewell, J. N. Tyner.	) for Whig.
		Thomas Ewing, J. A. Pearce, I. McKennon, Alex. H. H. Stuart.	Robert McClel- Jas. Campbell.	Jacob Thomp-son.	Caleb B. Smith, J. P. Usher, James Harlan, O. H. Brown- ing.	Jacob D. Cox, Columbus De- lano, Zacha- riah Chandler.	(C.) for Coalition; and (W,) for Whig.
Geo. E. Badger, A. P. Upshur, D. Henshaw, Thos. W. Gil- mer, John Y. Mason.	Geo. Bancroft, J. Y. Mason.	W. B. Preston.	Davis. Jas. C. Dobbin.	Floyd, Isaac Toucey. Holt.	Gideon Welles.	Adolph E. Borie, Geo. M. Kobe- son.	
John Bell, John Geo. McLean, John A. C. Spencer, J. M. Porter, W. Williams.	Wm. L. Marcy.	G. W. Crawford, W. A. Graham, John P. Kennedy.	Jefferson Davis.	John B. Joseph l	Simon Cameron E. M. Stanton.	J. M. Schofield, J. A. Rawlins, William W. Belknap, D. G. Cameron.	in; (D.) for Democrat;
Thomas Ewing, W. Forward, C. Cushing, J. C. Spencer, G. M. Bibb.	R. J. Walker.	Wm. M. Mere- dith, Thomas Corwin.	James Guthrie.	Howell Cobb, P. F. Thomas, J. A. Dix.	Wm. H. Seward. Salmon P.Chase, Wm. P. Fessenden, Hugh McCulloch.	G. S. Boutwell, W. A. Rich ardson, B. H. Bristow. L. M. Morrill	(R,) for Republican;
Daniel Webster, H. S. Legare, A. P. Upshur, John Nelson, John C. Cal- houn.	Dal- Jas. Buchanan.	Jno. M. Clayton, Danl Webster, Edw. Everett.	Wm. L. Marcy.	Lewis Cass, Jer. S Black.	Wm. H. Seward.	Elihu B. Wash- burne, Hamil- ton Fish.	(F.) stands for Federal; (
1841-1845. illiam Hen-John Tyler. ry tlarrison (W.) (Died Ap. 4, 1841, and John Tyler became President.)	M. las.	Millard Fill- more.		John C. Breck inridge.	Hannbl. Ham- lin, Andrew Johnson.	Schuyler Colfax, Henry Wilson.	# (F.) stan
William Henry Harrison (W.) (Died Ap. 4, 1841, and John Tyler became President.)	1845-1849. James K. Polk Geo. (D)	Zachary lay. lor lor (W.) (Died July 9, 1850, and Millard Fill-more became President.)	1853-1857. Frank. Pierce (D.)	1357–1861. Jas. Buchanar (D.)	Abraham Lin- coln (R) (Died April 15, 1865, in 2d term, and And. John- son became President.)	S	

### Religious Prigin of English Names.

The Normans introduced names of religion into England. If these names existed there at all before the Conquest, they were exceedingly rare; not one occurs in any extant catalogue of Saxon bishops. The century and a half immediately following the Conquest was a period of extraordinary Christian devotion, as is shown by the monasteries that were founded, the churches built, and the holy wars engaged in against the infidel. In this state of the public mind the new system of assuming names of religion took root and strengthened.

Thus, from Saint Pierre we have Sampire, Sampier, Yampert; from Saint Paul, Sampole, Sample, Semple; from Saint Denis, Sidney; from Saint Aubin, Tobyn, Dobbin; from Saint Clare, Sinclair, Sinkler; from Saint Maurus, Seymour; from Saint Leger, Sillinger; from Saint Oly, Toly; from Saint Ebbe, Tabby, Tebbs; from Saint Amandus, Samand; from Saint Edolph, Stydolph; from Saint Barbe (Barbara), Simbard.

These were the more aristocratic names, and denote a Norman extraction; whereas the common people of Saxon origin, without precisely corrupting the holy name, used to fashion it to their own laws of euphony with the addition of son, or the characteristic letter of the genitive, s, or some diminutive. Thus:

Henry (Harry) gives Henryson, Harrison, Harris, Hawes, Hallett, and, with the aid of kin ("little"), Hawkins.

Andrew gives Anderson, Andrews, Henderson.

Michael gives Mixon (Mike's son).

Walter gives Watson, Watts, Watkins.

David gives Davidson, Davis, Davies, Dawson, Daws.

Benjamin gives Benson.

Paul (by means of the Saxon termination and diminutive ock) gives Pollock, and by contraction Polk.

Peter (Pierre) gives Peterson, Peters, Peterkin, Perkins, Pierson, Piers, Pierce.

Hugh gives Hughson, Hewson, Hughs, Hewit, Hicks, Higgins, Hitchcock, Hutchins, Hutchinson.

William gives Williamson, Wills, Williams, Wilson, Wilks, Wilkins, Wilkinson, Willis, Willison, Bill, Bilson, Willet, Wilmot, Till, Tilly, Tillot, Tillotson, Tilson, Willy, Wiley, Wilcox.

Richard gives Richardson, Richards, Dixon (Dick's son), Dickens, Dickinson.

Robert gives Robertson, Roberts, Robson, Roberts, Robson, Robinson, Robbins, Dobson, Dobs, Dobbin, Dobbinson, Hobson, Hopkins.

John gives Johnson, Johns, Jones, Jenks, Jenkson, Jenkinson, Jackson, Jennings. Bartholomew gives Bartlett, Babcock.

Patrick gives Patterson, Pattison.

Matthew gives Matthews, Mattison, Madison.

Geoffrey gives Jeffers, Jefferson, Jeffreys.

Lawrence gives Law, Lawson.

Gilbert gives Gilson, Gibson, Gibbs, Gilkinson.

Gregory gives Greg, Gregson.

Ann gives Anson.

Helen (Nell) gives Nelson.

Adam gives Adamson, Adams, Atkinson, Atkins, Acheson, Addison.

Elias gives Ellyson, Ellis, Ellice, Ellet.

Simeon gives Simmons, Sims, Symes.

### TURKEY.

THE eyes of the world having, during 1876, been turned towards this country especially, we think the following will prove interesting to our readers:

This Empire comprehends all the countries under the authority of the Sultan—Turkey in Europe, Turkey in Asia, Turkey in Africa (Tripoli), Tributary Provinces in Europe (Roumania, Montenegro, and Servia), in Africa (Egyptian territory and Tunis), comprising altogether over 45,000,000 square miles, with a population of nearly 2,210,000, consisting of Turks, Greeks, Armenians, Jews, Sclaves, Roumans, and Albanians (in Europe alone), Tartars, Arabs, Druses, Kurds, Turcomans, and Tsiganes; and various religions, as Mussulmans, Greeks, Armenians, Roman Catholics, Jews, etc. Turkey in Europe and Turkey in Asia are designated "Turkey Proper."

Turkey in Europe, the smaller of the two divisions of Turkey Proper, is bounded by the Austrian and Russian dominions, and situated in 39°-48° 20′ N. latitude and 15° 40°-30° 10′ E. longitude. It consists of eleven provinces: Roumelia, Thessaly, Albania, Herzegovina, Montenegro, Bosnia, Croatia, Bulgaria, Servia, Moldavia, and Wallachia; but these divisions are not used for administrative purposes. It is divided into seven vilayets, or governments, including the island of Crete, or Candia, in the Mediterranean, but excluding the tributary principalities. Area, 140,560 square miles; population, about 8,500,000. A great part of the surface is covered with mountains of moderate elevation—the Carpathians form a portion of the north boundary. Rivers are numerous, the principal of which are the Danube and its tributaries. This river is placed under the administration of an international commission, representing seven European powers, who have complete control of the navigation and the execution of public improvements. The mineral products are iron in abundance, lead blended with silver, copper, sulphur, salt, alum, but no coal.

Turkey in Asia, the larger of the two divisions, is situated in lat. 12° 35-42° N.; long. 26°-48° 10′ E., and comprises Asia Minor, Syria, including Palestine,

the greater parts of Armenia and Kurdistan, Mesopotamia (the valley of the Euphrates and Tigris), and the western portion of Arabia bordering the Red Sea, with the district of El Hasa on the eastern side of the Persian Gulf; having a total area of 764,103 square miles and a population of 13,186,000 inhabitants. It is divided into nineteen administrative provinces.

The military force of Turkey is divided into, 1st, the regular active army, of about 150,000 men, called "Nizam"; the reserve, or "Redif"; the contingents of auxiliaries, and the irregulars. The navy in 1875 consisted of about 165 vessels, of which 72 were steamers and 20 iron-clads.

Wallachia, a province in the northeast of European Turkey, and the larger of the two Danubian Principalities, comprises an area of 28,276 English square miles, with a population of about 2,700,000. The soil is among the richest in Europe, and, but for the fearful summer droughts, would be also the most productive. The climate is extreme; for summer heats and winter colds are intense. The agricultural produce consists of corn, maize, millet, beans, and peas. Vines and fruits of various kinds are abundant. The forests are very extensive. The imports are chiefly the manufactured goods of Western Europe, and the exports consist principally of wheat, barley, maize, rock-salt, and cattle. Capital of Wallachia and Roumania, Bucharest.

Moldavia, the lesser of the two Danubian Principalities, situated in the N. E. extremity of European Turkey, comprises, with the new Bessarabian Provinces, an area of 18,434 square miles, and a population of about 1,800,000. The soil, like that of Wallachia, is fertile in the extreme, but possesses also the same drawbacks, together with great lack of cultivation; nevertheless, it produces large quantities of grain, fruit, and wine. The forests are of great extent and importance, but the riches of the country consist mainly in its cattle, sheep, and horses, of which immense numbers are reared on its far-stretching pastures. Owing to the multitude of lime-trees, bees are extensively reared. Minerals and precious metals are said to be abundant. The imports and exports are similar to those of Wallachia. Moldavia has few manufactures, except some for home consumption. Capital, Jassy.

Servia, a principality of European Turkey, is separated from Hungary by the Danube. Its area is estimated at 16,817 square miles, with a population, in 1873, of 1,338,505. The surface of the country is mountainous, containing extensive forests and uncultivated heaths. Its chief trade is with Austria and Turkey, the principal exports being wood (particularly oak), cattle, and grain. Pigs are exported in immense numbers. The valleys are fertile, producing good crops of corn and other cereals, but little of the soil is as yet under tillage. Capital, Belgrade.

Montenegro, a principality of European Turkey, has an area of 1,710 square miles, and a population of about 120,000. The surface forms a series of elevated ridges with lofty mountain-peaks, generally covered with forests. Chief products are maize, potatoes, and tobacco. The only manufactures are coarse woollens. Agriculture is the principal occupation. Capital, Cetigne

A GREAT part of knowledge consists in knowing where knowledge is to be found.

### "LIKE TO YE DAMASK ROSE"

An elegant and entertaining literary amusement is that of tracing poetical imitations. There is hardly one new poem without a line or a neatly-used epithet which suggests a poem long since forgotten by the world. An amusement of still greater interest is that of attempting to credit verses to the proper authority. The above line was for many years a stumbling-block, having been credited to no less than a dozen poets. The search brought to light the following poem by Richard Wates, from a MS. volume, transcribed in 1663, entitled

#### LIFE AND DEATH.

Like to ye Damask rose you see,
Or like ye blossom of ye tree,
Or like ye dainty flowers in May,
Or like ye morning of ye day,
Or like ye Sun, or like ye shade,
Or like ye Gourd yt Jonas had—
Even such is Man, whose thread is spun,
Drawn out and cut, and so is done.
The Rose withers, ye blossom blasteth,
The Flowers fade, ye morning hasteth,
The Sun sets, ye Shadow flyes,
The Gourd consumes, and Man he dyes.

Like to ye grasse that 's newly sprung, Or like ye tale that 's new begun, Or like a bird that 's here to-day, Or like ye pearled dew in May; Or like a thought, or like a dream, Or like ye gliding of a streame— Even such is man yt lives by breath, Each moment subject unto death; The grass withers, ye tale is ended, The bird's flown, ye dew's ascended, The thought is past, ye dream is gone, The waters glide, man's life is done.

Like to a bubble in a brook,
Or in a glass much like a look,
Or like a shuttle fro' weaver's hand,
Or like a writing in ye Sande,
Or like an hour, or like a span,
Or like ye singing of a swan—
Even such is man whose life is gone,
Whilst unblest tongue is telling on.
The Bubble's out, ye look's forgot,
The Shuttle's flung, ye writing 's blot,
The Hour's not long, ye span 's but short,
The Swan's near death, man's in like sort

Like to an Arrow fro' a Bow,
Or like swift course of waters flow,
Or like ye time 'twixt full and ebb,
Or like ye Spider's tender webb,
Or like a race, or like a goal,
Or like ye dealing of a dole—
Even such is man, who is a breath,
Is here, now there, so life and death;
The arrow's swift, ye floods soon spent,
The Time no time, ye webb soon rent,
The Race hath end, ye goal soone done,
The Dole soon dealt, yet man first gone.

Like to ye lightning fro' ye sky,
Or like a Post yt quick doth hye,
Or like a Quaver in short song,
Or like a journey three dayes long,
Or like a pear, or like a plum,
Or like ye snow when Summer's come—
Even such is man's more fading state,
Which naught can match, nothing can mate,
The lightning's past, ye Post must goe,
The Song is short, ye Journey's so,
The Pear soon rots, ye Plum doth fall,
The Snow dissolves, and so must all.

Like ye seed put in ye Earth's wombe, Or like dead Lazarus in's tombe, Or like Tabitha being 'sleepe, Or Jonas like within ye deep, Or like ye night or stars by day, That seeme to vanish quite away— Even so death man's life bereaves; But being dead, man death deceives. The Seed it springs, Lazarus stands, Tabitha walks, and Jonah lands. The night is past, ye stars remaine, So man yt dies shall live again.

A LITTLE fellow who wore striped stockings was asked why he made barber-poles of his legs. His pert reply was, "Well, an't I a little shaver?"

18066



### ANCIENT JRISH KINGS.

#### AS GIVEN BY FRIAR PETER WALSH.

THE following is a list of the kings of Ireland, who reigned, in all, 3,204 years before Henry II. landed there, in 1172, as compiled by Friar Peter Walsh, a Franciscan friar, somewhat unenviably prominent in the affairs of Ireland in the last half of the seventeenth century, chiefly in the following of the great Duke of Ormond, and so close in his devotion to the fortunes, interests, and same of this Anglo-Irish nobleman as to have won thereby the sobriquet of "Ormond's Shadow." He was a native of Moortown, parish and county Kildare, Ireland. was educated at the Convent of St. Anthony, Louvain. After his ordination, he held the divinity chair in his alma-mater for a short time. When the national movement in Ireland for her independence, under the direction of the Confederation of Kilkenny, became consolidated, and gave promise of success, he, in the year 1646, returned to his native land. Joining the Ormondists in Kilkenny City-then, as the city of the Confederates, the national capital of the island—we are told he published a treatise condemnatory of the proceedings of the papal nuncio, which publication specially endeared its author to the nuncio's enemy, Deputy Ormond. The said deputy, however, benefited little by it, and, apprehensive of the critical outlook of affairs, went into temporary exile in France, the friar meanwhile withdrawing from public view, to await the return of his chosen "lord and master" and of more auspicious times. Thereafter to the date of the friar's appearance in London, A.D. 1660, to welcome back his chief at the time of the restoration, little that is authentic is known of Walsh's history. Through his own manipulations in the interest of Ormond, he was made the agent of the Irish clergy, secular and regular. He was less the representative of his too-confiding employers than the sycophant His subtle diplomacy failed. His memorable "Reof the duke. monstrance" movement, though promising well for a time, also ended, for himself, disastrously. It was condemned by an Irish synod. Its author, undertaking its defence, had his priestly functions withdrawn, and himself "declared excommunicate." He fell into general disrepute, and, yet adhering to Ormond, followed him into England, where, on a salary of £100 per annum, secured for him by his penurious patron, he spent his closing years, residing chiefly, if not wholly, in London. There he made many acquaintances, mostly in the camp of the enemy. But he always remained a Catholic. His fidelity in this respect won back for him in his declining years some friendly consideration from representative men of his own faith. In March, A.D. 1688 (new style), he made a public retractation of all his errors and mistakes, submitting

himself and his works unconditionally to the judgment of "the Holy Roman Catholic Church, and of the Vicar of Christ on earth, the Roman Pontiff." This submission, wherein Father Walsh describes himself as "Lector of Sacred Theology and Priest of the Order of St. Francis, of the Strict Observance, of the Province of Ireland," was made by him, "as an humble and obedient child of the Church and of the Seraphic Order," in the presence of four competent witnesses—namely, Joseph Francis Genetti, Fr. Anthony McCarthy, Fr. John Everard, and Fr. Francis Forstall. He was thereupon formally restored to the exercise of his priestly functions. In A.D. 1674 he published his History of the Remonstrance, a compilation mainly of value for its comprehensive collection of documentary matter, which is his chief title to recollection as a literary workman. Some other publications followed, but were of little note. His career as an author was substantially closed by the issue, in A.D. 1682, of his 12mo volume entitled The Prostect of Ireland, a book nowadays sufficiently rare and dear, and intrinsically worthless. It was, in fact, a retrospect rather than a prospect, and purported to have reviewed the state of Ireland from A.M. 1756 to A.D. 1652. Nevertheless, the narrative—if we may so dignify it—ended with A.D. 1172. Two parts were to have been published. Only the first seems to have ever appeared. A curious feature of its incongruous contents was the marvellous "Catalogue of Kings," which we herewith reprint:

Kings of the Firbholgian Conquest, reigning in all 36 years:

1. Slainghe.

2. Rughruigh

3. Gann and Geannan, two brothers.

4. Seanghann.

5. Fiacha Cinn Fionnain.6. Rionnal.

7. Oidghen.8. Eochodh.

Kings of the Tuatha-de-Danann Conquest, reigning 197 years:
1. Nuadhad Airgidlaimh.

2. Breas.

3 Lugha Lamhshada.

Andaghdha.
 Dealbhaoith.
 Fiacha Mhac Dealbhaoith.

7. Eachtur, Teachtur, and Ceachtur, surnamed MacCoill, MacCeacht, and Mac-Greine, the three sons of Cearmada.

Kings of the Clanna Mileadh, or Milesian

Conquest, reigning 2,971 years: 1. Eibhir Fionn and Erimhon, two sons of Mileadh, jointly reigning

- 2. Erimhon, singly.
  3 Muininne, Luigne, and Laigne, three sons of Erimhon.
- 4 Iriall Faidh.
  5. Ear, Orba, Fearon, and Feargna, four brothers, sons to Eibhir Fionn.

6. Ethriall Mhac Iriall Faidh.

7 Conmhaol.8. Tighearnmhais.

9. Eochodh I., Eadghathach.
10. Cearmna and Sohairce two brothers.

10. Cearmna and Sonairce two broth
11. Eochodh II., Faobharghlas.
12. Fiacha I., Labhranna.
13. Eochodh III., Mumho.
14. Aonghus I., Ollmhuicidh.
15. Eunna I., Airgtheach.
16. Roitheacthuigh I., Mhac Maoin.
17. Seadnna I., Mhac Artri.
18. Fiacha II., Fionscothach.
19. Muinembon.

19. Muinemhon.

20. Allerghoid. 21. Ollamh Fodhla.

22. Fionshneachta I.

23. Slanoll.

24. Geithe Ollghothach.

Fiacha III. 26. Bearnghall. 27. Oillioll I.

28. Siorna Saoghalach.

29. Roitheachthuigh II., Mhac Roin-

30. Elim 1., Ollfionshneachta.

31. Giallchadh

32. Art I., Imleach.

33. Nuadhad II., Fionnfail.

34. Breasrigh.
35. Eochodh IV., Apthach.
36. Fionn Mhac Bratha.
37. Sedhna II., Innarrhuidh

38. Siomon Breac.

103. Cathaoir Mor
104. Conn II, Ceadchathach
105. Conair II., Mhac Moghalaimhe.
106. Art III., Aomfur.
107. Lugha VI, alias Mac Con.
108. Fearghus II, Dubhdheadach
109. Cornuc Ulfhada.
110. Eochodh XI., Gunnat.
111. Cairbre II, Lithfochair
112. Fothach I. Augtheach, and Fothach
113. Fiacha VII., Sraibhtine.
114. Colta Vais. 39. Duacha I., Fionn. 40. Muiriadhach Bolgrach. 41. Eunna H., Dearg. 42. Lughadh I., Jarann. 43. Sioriamha.
44. Eochodh V. Vaurcheas.
45. Eochodh VI., Fiadhmhaine and Conn Begeaglach, two brothers.

46. Lughadh II, Lamhdhearg.

47. Conn Begeaglach, the second time.

48. Art II., Mhac Lughaidh.

49. Fiacha IV., Iolgrach.

50. Oilkioll II, Fionn.

51. Eochodh VII., Mhac Oilliolla. Colta Vais. X14 114 Colla Vals.
115. Muireadhach, Tìreach.
116. Caibhach.
117. Eochodh XII., Muighmheadhion.
118. Criomthann III., Mhac Eochuigh.
119. Niall I., Naoighiallach.
123. Fearadhoch II., alias Dathi. Hitherto the Pagan kings. For, according to Gratianis Lucius, all that foll w were Christians. 52 Airgiodmhair. 53. Duacha II., Ladhghrach. 54. Lughha III., Laidee. 55. Aaodh I., Ruadh. 56. Dithorba. 57. Ciombach
58. Macha, the Queen.
59. Reachta Rithdhearg.
60. Eoghan Mor.
61. Buchadh. Christians, 121 Laughaire II., Mhac Neill Naoighialluidh Odlich IV, Molt,
123. Lughadh IV, Mhac Laoghaire,
124. Muirchiortach I., Mhac Ercha.
125. Tuathal II, Maoigharbh
1.6. Diarmuidh I, Mhac Fearghuffa Ceirb-62. Laughaire I., Lorc, 63. Cobhthach Caolbhreag, 64. Lauradh Loinnseach. 65. Meilge Molbhthach. 66. Modhchorb. 67. Aonghus II , Ollamh 68. Jar Ainghleo. 69. Fearchorb. heoil. 127. Fearghus III. and Domhnall I., two brothers.
128, Eochodh XIII. and Baothan I., the 70. Connla I., Cruaidhcheallgach. 71. Oillioll III., Cassfhaelach. 72. Adhamhair Foltchinn. 73. Eochodh VIII., Akleathan. 74. Ferghus I., Fortabhaile former being nephew and the latter uncle. 129 Ainmhire 130. Baothan II, Mhac Ninnede.
131 Aodh II Mhac Ainmhire.
132 Aodh III, Siaine, and Colman Rimhigh two brothers.
133. Aodh IV, Vairidhneach.
134. Maolchoba. 75. Aonghus III., Tuirmhidh Teamhrach. 76. Conall I, Columbrach. 77. Niadh Seadhghamhaine. 78. Eunna II, Aignioch. 79. Crìomthana I., Cosgrach, 80. Rughruidh I., Mhac Sithrigh. 135. Suibhne I., Meann 136. Domhnall II., Mhac Aodh 137. Conall III., Ceile, and Ceallach, two 81. Jodhnamhar 81 Breassal £3. Lughadh IV., Luighntoch
£4. Conghall II., Clarigneach.
£5. Duach III., Dalltha Deaghniodh.
£6. Fachna Fathach. brothers. 1,8. Blaithmhac, and Diarmuld II., Rusin-nigh, two brothers. 139. Seachnasach 87. Eochodh IX , Feidhlioch, 88. Eochodh X , Aimhremh. 89 Eidrisgceoil. 140, Ceannfodia 141. Fionneachta II., Fleadhach, 142. Loinnstoch 143. Conghall IV , Kunmhaghair, 144. Fearghal I , Mhac Mhaoilduin. 90. Nuadhad II., Neacht 91 Conair I Mor Immediately after the Foghortach Kinaoth murder of this Conair (surnamed the Great), committed on him by some Irish outlaws, but headed (as Keating 147. Flathbhiortach 148 Aodh V, Olan 143. Domhnall III, Mhac Murchaidh, says) by Hainchill Keagh, son to the King of Britain, there followed an interregnum of five years, which bein-15 Niall II , Frassach Dounchadh I., Mhac Domhnailt. 152. Aodh VI., Oirnigh. 153. Conchabhar II. Mhac Donnchaidh. over, the succession was reassumed and continued thus:

92. Lughadh V Sriamhndearg,

93. Conchabhar I., Abhrarnadh,

94. Crìomthann II. Niadhnair

95. Fearadhach I., Fionnfachtuach 154. Niali III., Caille. 15c. Maoiseachluinn I., Mhac Mhaoilrua-

nuidh.

156. Aodh VII., Finnliath.

150. Rout VII., Flannaci.
158. Niall IV. Gundubh
159. Donnchadh II., Mhac Floinn.
150. Conghallach, Mhac Mhaoilmhidhe.
161. Domhnall IV., Mhac Muirchiortaidh.
162. Maoiseachlainn W., Mhac Domhnaill.

95. rearadhach I, Fionnfacht 96. Fiacha V, Fionn 97. Fiacha VI., Finnolaidh 98. Cairbre I., Ceanncheit. 99. Feilim I., Mhac Conruidh 500. Fuathai I., Teachtmhur. 501. Mai Feilim II., Rachtmhur.

- 163. Brian Roroimhe

- 163. Brian Foroimhe
  164. Maolseachluinn II., restored.
  165. Donnchadh III. Mhac Briain Boraimh.
  166. Diarmuid III., Mhaoil-na-mbho.
  167. Toirrdhealbhach I.. Mhac Taidhg.
  168. Muirchiortach II., Mhac Toirrdhealbhuidh, and Domhnal V., Mhac Ardghair.
- 169. Toirrdhealbhach II. Mor O Conchab-
- 170. Muirchiortach III., Mhac Neill. 171. Ruairidh II., O Conchabhair. In the sixth year of this monarch's reign, being the year of Christ 1172, Henry II. of England, with a fleet of 400 sail, invaded and landed in Ireland, at Waterford

#### SOME OBSERVATIONS ON AND INFERENCES FROM THIS CATALOGUE.

To understand this catalogue (which I have drawn with all the care and exactness I could, out of Keating's History at Large and Gratianus Lucius's eighth chapter of his Cambrensis Eversus), be pleased to observe-

- I. That the surnames of such kings as had any are given here in a different character from that of their first and proper names.
- 2. That to all kings of the same proper name, who had no surname (I mean any other second name, derived from some peculiar quality of mind, or body, or fortune, as a'l their surnames were), I have likewise, for distinction's sake, in a different character (besides figures signifying what place each of them held among the rest; for example, whether the first, or second, or so forth among those of the same name) —I have, I say, added their father's name also, with the word "Mac" (which imports "a son") before them.
- 3. That the marginal or first figures in the head of the lines rather signify the order of succession than the number of kings; because many of the lines have two, one of them three, and another four, kings ruling together in a joint sovereignty, at least for some time.
- 4. That, although both Keating and Lucius concur in telling us how the four brothers of Milesian Conquest (Number 5)—Ear, Orba, Fearon, and Feargna, sons to Eibhir Fionn (we call him Heber) had, in the third year of the former, joint sovereignty of the three sons. of Erimhon (after the death of the first of these three), killed in battle the two surviving kings, Luighne and Laighne; yet Lucius only (not. Keating) has ranked them in the catalogue of kings, who, notwithstanding, confesses their reign was but three months in all, when their own cousin-german, Iriall Faidh (the fourth and youngest son of Erimhon) gave them battle at Cuile-Mertha, vanquished and killed them all four in that field.
- 5. That neither Buchadh (No. 61), though told us by Keating to have been the man that killed the monarch Eoghan Mor, is counted by him among the kings, as who had had the sovereign power only thirty-six hours, or a day and a half in all; but Lucius, nevertheless, inserts him as one of them, adding, however, to his memory this motto of the poet:

"Unusq; Titan vidit, atq; unus dies, stantem et cadentem."

- 6. That, in the same manner, Diarmuid-Mhaoil na-mbho (No. 166) is laid aside by Keating, though not only Lancarnaruensis and Gemiticensis call him King of Ireland, but Sir James Ware places him in his catalogue as such—and this very justly, too, a man would think, as in the *Prospect* (Form P., p. 180) you may see at large.
- 7. That Domhnal Mhac Ardghair (No. 169) is likewise passed over by Keating; yet not so by Lucius nor Colganus neither. (See the *Prospect*, F. P., p. 178, etc.)
- 8. That Erimhon, Conn-Begeaglach, and Maolseachluinn II. are each of them twice inserted—the first, Nos. 1 and 2; the second, Nos. 46 and 48; the last, Nos. 193 and 195; whereof the reasons are these: Erimhon had been first only joined in the sovereignty with his elder brother, Eibhir Fionn, but, after Eibhir had been killed by him in the battle of Geassil, he was absolute, as ruling alone. Conn-Begeaglach, though, when his brother and colleague in the sovereign power was killed, he had been forced to fly and leave the kingdom to the victor, yet, after some few years, he recovered it again by killing him; and Maolseachluinn II., who had been deposed to give place to Brian Boroimhe, came to be the second time king of Ireland after Clontarf field.
- 9. That the Irish historians differ about giving the title of King of Ireland to Maolseachluinn II.'s successors—some giving it to one, and others to another, and some (sometimes) to more than one; but all of them generally calling those kings that succeeded him "Gafra Sabhrach," as who had assumed the said title against the consent of some provinces; for so Lucius (page 80) has observed.

And now that, for your better and easier understanding of this catalogue, you have the necessary observations, I will only add one more, which, though unnecessary for that end, may, notwithstanding, give you cause enough to wonder, by considering the general fate of about nine parts of ten of so many sovereign princes as you see in this whole catalogue, from Slainghe, the first of the Fir-bholgian, to Ruaridh, the last of the Milesian Conquest. For I can assure you here that, after the greatest diligence I could use to satisfy myself, by taking notes out of Keating and Lucius both, I find that, of so vast a number of Milesian kings, not above six-and-twenty in all had other than violent ends, which is three less than what I have elsewhere insinuated the number of such of them as had natural ends to have been. for the Firbholgian and Tuatha-de-Danann kings, though proportionably fewer even of either died violent deaths, yet of their eighteen—which was their whole number—fourteen lost their lives by the sword.

### Curious PLD POCUMENTS.

#### THE WILL OF PERE BOUCHER.

As a specimen of the Christian patriarch of good old times, and to prove that all the piety of America was not centred in the Puritan colonies of New England, we would solicit attention to some documents left by one of the early settlers of Canada to his children—the pious Pierre Boucher, Seigneur de Boucherville, who died on his estates April 19, 1717, aged ninety-five years—and in the odor of sanctity, say the annals of the time.

One of these documents is entitled "Reasons which induce me to found my Seigneurie des Isles Percées, which I have named Boucherville:

"First, That there may be one place in this country sacred to God, where honest people can live quietly and in the open profession of a special consecration to God. And every scandalous person who presents himself to be received here must expect to be soon dismissed if he will not amend his life.

"Secondly, To live a more retired life, undisturbed by the tumult of the world, which only serves to make us forget God and occupy ourselves with trifles, and to obtain greater facilities in laboring for my own salvation and the good of my country.

"Thirdly, To endeavor to accumulate a moderate degree of wealth, entirely by legitimate means, for the maintenance of my family, the education of my children to become virtuous and able citizens, with the knowledge necessary for the state to which God may call them.

"Fourthly, This land belonging to me, I believe it to be the will of God I should at once settle here. What confirms me in this opinion is the assurance I have it will tend it to public and private utility.

"Fifthly, Because it seems to me I shall have increased means of doing good to my neighbor and in aiding the poor, than in the position I now occupy (as governor of Three Rivers), where my revenues are not sufficient to do all I would like. . . .

"In order to succeed, I pray our good God to smooth the way for this establishment, if it be for his glory, the salvation of my soul and the souls of my family: otherwise, that I may not bring it about, having no other desire than his holy will, I commit this to paper, in order that, if God allows me to succeed, I may be mindful of what I have pledged myself to; and that my successors may also know my intentions. I pray them to carry out the same wishes, unless they desire to surpass me by doing something more for the glory of God; whereby they will please me the more, begging them, as the only proof of their gratitude, that God may be served and glorified in a very special manner in this Seigneurie which

belongs to him, he being the Master. This is my intention. I pray him with all my heart to accept it if it be his good pleasure. Amen.

" BOUCHER."

- It must not be supposed that Mr. Boucher was incapable of any other duties than those of a devout life. The annals of the Ursulines of Quebec thus speak of this man, still known in Canada as the "Grand Père Boucher": "In our land of Canada there still lived in 1717 a venerable patriarch who had witnessed the settlement of this country and contributed to its extension. What, therefore, was the sensation when news came of the death of the worthy M. Boucher, of Boucherville, one of the first governors of Three Rivers, and one of the most ardent defenders of the colony." The same annals give us the following extracts from his last will and testament under this title: "The Last Words of Père Boucher":
- "I commit my soul to God, and my body to the earth. I wish to die in the Catholic, Apostolic, and Roman faith. I leave the little property I have to my poor children, to whom I recommend, first, to pray to God for the repose of my soul; secondly, to love and honor their good mother. I recommend to you peace, union, and concord. Love one another for the sake of God, remembering you must all one day do what I am now doing—that is, die.
  - "To you my beloved wife I now speak:
- "Continue to love your children. Pray, and request others to pray, for my poor soul. You know how much I have loved you, and have also loved your relatives for the love of you. While writing this, I have reviewed the time we have lived together, and my conscience reproaches me for nothing, unless for having loved you too much, but in this I see no harm, thanks to the Lord.
- "I speak to you all, my dear children. Do you wish God to bless you? Live in peace. . . . Farewell for a short time, for I trust we shall meet again in Paradise, to praise God for all eternity.
  - "I begin with you, my dear wife, I bid you farewell.
- "And you, my son De Boucherville, I bid you farewell, and also your wife and children. I recommend three things to you: 1. To live in the fear of God; 2. To continue to bring up your children in this fear; 3. To live as a man of honor. You are the oldest. Act like the father of the family. I give you my blessing, as well as all your children."

Here follows other farewells, extremely touching, to each one of his fifteen children. Eleven were married, two were priests, and one an Ursuline nun. He addresses her finally:

"Farewell, my dear daughter De St. Pierre, farewell, my dear child.

Prav God for me, I beg of vou, and be not afflicted when they carry you

the news of my death. On the contrary, rejoice, then, that God, in calling me to himself, has delivered me from all the miseries of life.

"If you have loved me more than your brothers and sisters, I also have had great affection for you, and shall have throughout eternity.

"In case I die suddenly and unable to speak, I give my daughter, De St. Pierre, my silver reliquary which I wear. As it is all that remains to me, it is right I should give it to her who has testified so much affection for me."

Such is the genuine spirit of a Catholic family which we would like to see revived. There is much individual piety, but let us also have family piety as in the patriarchal times of the middle ages.

THE CATHOLIC WORLD.—This able magazine is now in its thirteenth year. It has done excellent service in the Catholic cause. Last year His Eminence Cardinal McCloskey sent the Editor, V. Rev. Father Hecker, the following complimentary letter:

NEW YORK, March 9, 1876.

#### DEAR FATHER HECKER:

Eleven years ago I expressed to you my approval of the design of *The Catholic World* and my expectation of its success as an exponent of Catholic truth. It gives me great pleasure to assure you, on the completion of its twenty-second volume, of the satisfaction I have felt at the manner in which it has fulfilled its original design. The Holy Father has frequently and strongly stated the need of an intelligent and conscientious press, and earnestly encouraged those whose efforts have been directed to advance by this means the spread of religion and morality.

At no time has an able and sound exponent of Catholic principles and opinion been more needed than at the present; for at no period, perhaps, have important questions touching Catholic interests occupied so large a share in the public mind of our country. A careful observance of the course of *The Catholic World* has convinced me that it has been of great service to the Catholic cause. My best wishes have accompanied it in the past, and the same will accompany it in the future. I take this occasion, therefore, to renew and confirm the words of approval which I addressed to you at the beginning of your enterprise.

The Catholic World has not only drawn around it a large number of already distinguished and able pens, but has done good service in bringing forth new and successful ones, thus giving a fresh impetus to Catholic literature in the United States. I would encourage them, as far as lies in my power, to proceed in their good work, while I congratulate the Catholics in America on possessing a magazine of which they may be justly proud, and trust that they will contribute their share to make The Catholic World still more useful to themselves and to the Church at large.

I remain, dear Father Hecker, very sincerely, your servant in Christ,

JOHN, CARDINAL McCLOSKEY,

Archbishop of New York.

The Catholic World forms a double-column octavo magazine of 144 pages each number, making two large volumes, or 1,728 pages, each year, and is furnished to subscribers for five dollars a year, invariably in advance. P.O. Box 5396, New York.

### CATHOLIC CHRONOLOGY IN THE UNITED STATES,

From September, 1875, to September, 1876.

#### CHURCHES BEGUN. CORNER-STONES BLESSED.

#### 1875.

SEPT. 3.—New church at Rocky Hill, Conn.
5.—All Saints' Church, Chicago, Ill.
St. Stephen's Church, Buffalo, N. Y.
19.—St. Patrick's Church, New Haven,
Conn, erected 1851, burnt Jan., 1875.
St. Alphonsus Orphan Asylum, N. O.
Home "Little Sisters," Louisville, Ky.
St. Francis' Asylum, New Haven,
Conn.
Christian Brothers' School, Sacramento, Cal.

25.—New church, Hamilton, N. Y.

SEPT. 26.—St. Peter's new ch., Rosendale, N. Y.
St. Francis's Orphan Asylum, New
Haven, Conn.
Castroville, Cal., new church.
Newbern, Iowa, St. Peter's.
17.—Shamokin, Pa., St. Stanislaus'.
20.—Arlington, Vt., new church.
Nov. 14.—Chicago, Ill., St. Vincent's.
18.—Plainfield, N. J., St. Mary's.
21.—Stanhope, L. I., N. Y., St. Michael's.
25.—Lexington, Mass., St. Bridget's.

#### 1876.

APRIL 2.—Bandera, Texas, St. Stanislaus'.

MAY 21-27.—Williamsport, Md., new church.
25.—Gloucester, Mass., St. Ann's.
28.—New York, St. Agnes's.
Highbridge, N. Y., Sacred Heart.
31.—Baltimore, Md., new seminary of St.
Sulpice. Note.—The corner-stone of the old seminary was laid by Rev. Mr. Nagot, April 22, 1800.

JUNE 3.—Milwaukee, Wis., Franciscan Church.
Boston, Mass., Our Lady of Perpetual Help.
4.—New York, St. Paul's.

JUNE 11.—Dunkirk, new German church.

18.—Susquehanna, Pa., St. John's.

Donaldsonville, La, new church.

JULY 2.—Des Moines, Iowa, St. Mary's.

7.—Franklinton, O., new chapel for the Sisters of the Good Shepherd.

16.—Philadelphia, St. Cecilia's.

Sugar Creek, Pa., new church.

23.—Ludlow, Vt., Annunciation of B. V. M.

26.—Taneytown, Md., St. Joseph's.

30.—Rochester, N. Y., the Holy Redeemer. deemer.

#### CHURCHES DEDICATED.

#### 1875.

SEPT. 5.—Minerva, Ky., St. James's Church.

Hennepin Co, Mich., Church of the
Holy Name.

Liberty, Va., St. Mary's Church.

Buffalo, N. Y., addition to Holy
Angels' Church.

8.—Rexville, N. Y., Church, Nativity
B. V. M.

12.—Portland, Oregon, new church.
12.—McKeesport, Pa., St. Peter's Church.
13.—Providence, R. I., St. John's Church.
19.—Chicago, Ill., Church of the Sacred

Heart.

Chicago, Ill., Church of Our Lady of Sorrows.

Dutzo, Mo., Church of St Vincent.

Faribault, Minn., new church.

26.—Cleveland, O., new Polish church.
Lownes Station, N. Y., new church.

Claysville, Pa., new church.

27.—Augusta, Ga., Pio Nono College.

Oct. 2. -Melrose, N. Y., Church of the Immaculate Conception.

naculate Conception.

3.—Rismer's Run, Pa., St Vendelin's.

Newark, N. J., German church.
New York, Church Im. Conception
(German).

o. -West Maple Grove, Wis., new church. 10. -Edina, Mo., new church.

Salina, Kansas, new church.

- Macon, Mo., new church.

- Shamokin, Pa., St. Stanislaus' church.

- Brooklyn, L. I., St. Michael's.

- Jaynesstown, Pa., new church.

- Millerstown, Pa., new church. Millerstown, Pa., new church. Cal., Our Lady of Car-Aptos, mel.

Oct. 17.—Northville, N. Y., new church. 22.—Milwaukee, Wis., new church for the Jesuits.

Jesuits.

23. - Georgeville, R. I., St. Michael's.

24. - La Salle, Ill., new Polish church.
Chesterton, Ind., St. Patrick's.

25. - Maple Grove, Wis., new church.
31. - Copake, N. Y., St. Bridget's.
Brooklyn, L. I., St. Stephen's Church.
Pittsburg, Pa., a Polish church.
Nov. 7. - Brooklyn, L. I., St. Francis de Sales'.

12. - New York, Bohemian Church of SS.
Cyrillus and Methodius.

14. - Amsterdam, a new church.
Audenried, Pa., St. Patrick's.
Paterson, N J., St. Joseph's.
Tribe's Hill, N. Y., "Sacred Heart."
Somerville, Mass., St. Joseph's.
Chicago, Ill., St. Vincent's

21. - Chicago, Ill., Cathedral of "The Holy Name."
Pine Creek, Wis., new Polish church.

Pine Creek, Wis., new Polish church. 25.—Gouverneur, N. Y., St James's. 28.—Brooklyn, L. I., St. Casimir's (Polish

church).

Church).

DEC. 5.—Indianapolis, Ind., Church of the S.

Heart, O.S.F.

Greece, N. Y., St. John's.

6.—Newark, N. J., Chapel of "Our Lady of the Sacred Heart."

8.—Brushy, Texas, new church.

12.—Toledo, O., St. Mary's German Church.

Church.

St. Louis, Mo., SS. Peter and Paul.

19.—Brooklyn, I. I., Church of the Transfiguration.

30.—Buffale, N. V., St. Stephen's.

#### 1876.

JAN. 3.—Branbury, Mass., St. Michael's.
6.—Illinois, First Catholic Church in Stark Co.
9.—East New York, L. I., N. Y., St.

John's.

16.—Hartford, Conn., St. Patrick's Chapel. FLB. 6.—Barrytown, N. Y., Church of the Sacred Heart.

Baltimore, Md., St. Bridget's, re-dedicated.

13-St. Louis, Mo., St. Kevin's Church.
MAR. 16.—Dunkirk, N. Y., St. Hyacinth's new
Polish church.

APR. 9.—Los Angeles, Cal., cathedral consecrated.

14.—Petaluma, Cal, new church.
23.—Rochester, N. Y., Mortuary Chapel
of All Souls'. Fountain Mills, Pittsburg, new

church. 29.—Newton Upper Falls, Mass., new church.

MAY 6.—Central Falls, R. I., new Church of the Sacred Heart.
7.—New London, Conn., new church.
Pawtucket, R. I., Church of the Sacred Heart. Pawtucket, R. I., Church of the Sacred Heart.
Philadelphia, Pa., St. Charles B.
Amesbury, Mass., St. Joseph's.
New London, Conn., Star of the Sea.
14.—Peterborough, N. H., new church.
Monroeville, O., new church.
25.—Baltimore, Md., cathedral consecrated. Its corner-stone was laid by Dr. Carroll, 1806, and the church

simply dedicated Ascension Day, 1821.

May 28.—Castleton, Del., St. Peter's Church. Boston Highlands, Mass., Our Lady of Perpetual Help.

Newcastle, Del., St. Peter's.

JUNE 4.—Sugar Notch, Pa., St. Charles Borr.

7.—New London, Conn., Church of Our

Lady, Star of the Sea.

11.—Washington, D. C., St. Augustine's
Church for colored people.

18.—Marblehead, Mass., church, Star of

the Sea. St. Mary's, Pa., St. Mary's Church. Weatherly, Pa., St. Nicholas's. Hope City, Ark., "Our Lady of the Prairie."

25.—Bunkley, Ark., new church.
New York, Church of the S. Heart.
Buffalo, N. Y., Church of the S. Heart.

McMinnville, Or., St. James's.

JULY 4.—Greensburg, Pa., new church.
9.—Long Branch, N. J., Church of Our
Lady, Star of the Sea.
10.—Winterport, Me, St. Michael's.
16.—Worcester, Mass., St. Paul's Church.
Detroit, Mich., Church of the Sacred
Heart. Heart.

Bradford, O., new church.

22.—Clarendon, Pa., St. Clara's Church.
Unionville, Conn., new church.

Aug. 6 (20?).—Harrisonburg, Va., new church.
Stanley, N. Y., St. Teresa's.

13.—Cedar Falls, Iowa, new church.
20.—Honeoye Falls, N. Y., St. Mary's.
27.—Pittsburg, Pa., Carmelite Convent.

#### ORDINATIONS.

#### 1875.

SEPT. 10.—Detroit, Mich., Revs. F. Brogger and

W. Greiume. 12.—Milwaukee, Wis., Rev. M. Maher. San Antonio, Texas, Rev. J. Kass-

18.—Brooklyn, L. I., Revs. C. J. Gallagher and J. Woods.

29.—Scranton, Pa., Revs. E. J. Malley, F. P. McNally, E. S. Phillips, M. E. Lynott, and T. F. Coffey.

OCT. 1.—Eric, Pa., Revs. M. P. Kinkerd and M. Koudelka.

2.—Atlanta Ga. Rev. M. Schlenke.

3—Atlanta, Ga., Rev. M. Schlenke.
7.—St. Viateur's, Ill., Revs. M. S. Marstile and A. Mainville.
30.—Pittsburg, Pa., Rev. T. Howley.
Nov. I—Buffalo, N. Y., Rev. E. McShane.
14.—Erie, Pa., Revs. H. Mullen and B.
Lynch Lynch.

DEC. 5.—Portland, Oregen, Rev. J. Barr, P.
8.—Cincinnati, O., Rev. R. Toomey.
18.—Cincinnati, O., Rev. C. Berding, T.
Conway, J. Henry, M. Walsh, and
J. Hogan, S.J.
Louisville, Ky., Frs. M. Kreke, C.
Schoeppner, O.S.F.

DEC. 18.—Troy, N. Y., Revs. W. A. Farrell, M. T. McSwiggan, J. F. Cummins, J.

M. Gelot.
Suspension Bridge, N. Y., Revs. Th.
F. Cullen, M. C. Gavin, Th. L. McDermott.

McDermott.

Grand Seminary, Montreal, Revs. J.
L. Meagher, Albany; M. F. Delaney, P. J. Sheedy, Boston; J. M. Galvan, Brooklyn; P. Donohoe, P. McCabe, T. Mulvany, Hartford; C. J. Normandeau, Ogdensburg; J. F. Goodwin, J. A. Ward, Providence; J. Boyle, J. H. Kelley, T. D. Beaven, Springfield; J. Leplock, A. Leblanc, Cong. H Cross.

Baltimore, Revs. E. L. Coughlan, E. Murphy, J. Wall, M. Galligem, P. Fitzsimmons, P. Moore, D. M. Dowling, Frs. P. Finnegan and R. Burns, S. J.

Burns, S.J.

19.—St. Louis, Rev. M. Crossholz, and Frs. C. Charropin, M. Connelly, S.J. Dubuque, Revs. Gaffney, Mysce, and

Nymers.

25.—St. Cloud, Minn., Revs. Doms P.
Rettenmaier and F. Merschman, O.S.B.

#### 1876.

JAN 20.—Eincinnati, O., Revs. C. Bossner, I.
Selb, F. Graft, Sem. P.P.S.S.
FEB. 2.—Overbrook, Pa., Revs. J. Winne, M.
Walsh, C. Vandegrift, M. Gateley,
J. Mellon, H. Houser.

FEB. 3.—Macon, Ga., Rev. J. O'Neil.
14.—Detroit, Mich., Rev. Fr. Nicholas,
O.S.F.
MAR. 8.—Boston, Cath. Chapel, Rev. E. F.
McCarthy.

Mar. 8.—St. Paul's, N. Y., Revs. W., Simmons, L. G. Brown, H., Wyman, C. S. P.

11.—St. James's Cathedral, Brook, yn. L. I., Revs. R. Foley and P. Macglinchy. St. Bonifaces, Louisville, Ky., Fr., Raphaei, O.S.F.,

12.—Savannah, Ga., Rev. J. A. Kelly and H. T. McNally.

13.—Buffalo Cathedral, Revs. J. C. Long, N. H. Baker, J. P., Lasher, M. H. Lee

14.—Newark, N. J., Fr. S., Collins, O. S. D., Afr. 8.—Fort Wayne, Ind., Rev. H. W. Geers.

15.—Rome, Italy, Rev. Th. A. Donohoe, of Buffalo.

21.—Pittsburg, Pa., Revs. A. M. Devlin and H. J. Gabel.

21.—Woodstock, Md., Rev. F. Casey, H. Loague, C. Lancaster, P., Forham, J. O'Meara, C., Lagae, P. Krier, P. U'Reilly, F. X., Rennard, all of S.)

MAY 3.—St. Paul, Minn., Rev. G. Brann.

4.—St. Louis, Mo., seventeen priests, ten of them exiled Prussians.

14.—Louisville, Ky., Revs. J. F. Tierney, M. W. Whelan, J. H. Taylor, J. J. Abell, E. W. Fahrenbach, and M. Oberlinkels.

25.—Santa Barbara, Cal., Fr. Malacht Bannon, O.S.F.

JUNE 10.—Milwaukee, at the Salesianum, Revs. T. Dempsey, C. Fessler, A. Gerkardt, E. Reilly, J. Metzler, F. Baumgartner, W. Fierle, J. T. Muer, F. Bettels, H. Hukeskein, L. C. Wernart, L. Moench, F. X. Ege, J. G. Pellegrin, L. Lammert, W. Mercher, P. Kern, H. Mets, J. Nemmers.

St. Joseph's Seminary, Troy, N. Y., Revs. C. H. Calton, J. L. Crosby, M. J. Dougherty, J. M. Grady, P. J. McCloakey, P. M. Meisster, M. Montgomery, S. J. Nagle, Th. M. O'Hanlor, F. Cunningham, J. J. Peyton, J. L. Reilly, J. J. Egan, L.

Fitzsimmont, M. J. Brown, J. G.
Fitzgerard, T. J. Keleher

JUNE 10.—St. Sulpace, Baltimore, Rev. R. MeLarthy.
Seton Hall, N. J., Revs. I. E. Whelan, J. A. Shepherd, R. E. burke,
A. T. Henry, B. J. Mulligan, J. J.
Brennan, J. F. Brady, A. H. Cech.
Columbus, C., Rev. J. Toohey.
Pitsburg, Cathedral, Revs. T. Sch. 11,
M. Lambing, F. Eberth
Seminary of Our Lady, Nitagara,
N. Y., Revs. J. A. B. Dogherty,
M. A. Laylor, M. Lalley.
St. Mary's of the West, Concornat., C.,
Revs. J. Cunningham and F. Varee
mann.

22.—Allegany, N. Y., Rev. P. McManus, of
Rochester.
25.—All-Hallows, Ireland, Rev. J. A.
Doherty, Detroit; B. T. McNally,
Nashville; J. A. O'Reilly, Springfield, Mass.; D. J. McMullen, St.
Paul, Minn.; A. M., Santandren,
San Francisco, R. F. X. Lee, Ponland, Me.
20.—Thurles, Ireland, Rev. W. O'Brien,
Boston.

Juty 4.—Louisville, Ky., Rev. C. O'Connell,
S.—Cleveland, O., Revs. Carroll, Murphy,
and Barry.
g.—Fort Wayne, Iod., Rev. Fr. Herdt.
14.—Chicago, Ill., Rev. H. W. Finch.
19.—New Orleans, Revs. N. Tobart, T.
Charles, M. Weldon,
22.—New Orleans, Revs. T. Bowe, M.
Stoltz.

Aug. II.—Alleghany, Pa., Rev. P. Colwell,
15.—Wilmington, Del., Revs. P. W. Hochkeppel and G. S. Bradford.
20.—New York, Revs. N. Tottner and G.
Bender.
23.—Brooklyn, N. Y., Revs. C. O'Connor,
S. J.; N. Tonner, Galeus Bruder,
N. Y.; Th. Fitzgerald, Md.
31.—Worsester, Mass., Rev. P. Burke.

#### DEATHS.

Abbreviations.—P.S., Most Preclous Blood; H.C., Holy Cross; O.M., Order of Mercy; V.B.V., Visitation of Blessed Virgin Mary; N.D., Notre Dame; S.H., Sacred Heart; O.S.P., Pauksts; O.S.B., Benedictines; O.S.P., Franciscans; O.S.A., Augustimans; O.S.D., Dominicans; S.J., Jesuits.

N B.—Deaths.—When date could not be ascertained, dasth is registered in the month simply, and notice placed at the end of the month.

#### DEATHS OF PRIESTS.

#### 1875.

\$EFT. 6.—Rev. M. McEvoy, Philadelphia, Pa.

3.—Rev. F. X. Kelly, Baltamere, Md., net, 32.

9.—Rev. J. R. Falion, O.P., Somerset, Ohio, act. 36.

12.—Rev. S. Kleekan, O.S.F., Herman, Mo., act. 30.

22.—Rev. B. Chosolp, East Pascagoula, Wis., net. 22.

25.—V. Rev. P. B. O'Connor, V.G., Terre Haute, Ind.

OCT. 8.—Rev. Th. McNulty, Dorchester, Bost., net. 50.

11.—Rev. J. A. Hennessy, Petro.t, M.ch., net. 51.

21.—Rev. A. J. Healy, Boston, net. 40.

22.—Rev. F. X. Jacquemet, of Balt., in Montreal, act. 72.

EFT. W. Murphy, S.J., New Orleans, net. 72.

OCT. 25.—Rev W P Morrough, of New York, at Albano, Italy,
Rev. M. Loehren, Brooklyn, J J 26—Rev. D. Sheehan, Wappinger's Falls, act. 66.
3t.—Rev. T. M. Hunt, Cleveland, Ohio, act 28.
Nov. 2.—Fr. Gonzales, Santa Barbara, Cal., 3.—Fr. Jose, Maria de Jesus, Sta. Barb., Cal., act. 72.
18.—Rev. C. M. Sheehan, Salt Creek, Va.
19.—Rev. T. A. Pelamourges, of Daten part, Iowa, St. Geneviere, France, act. 70.
DEC 4.—Fr. J. Archles, O.M.I., New York, act. 66.
2.—Rev. T. D. Allard, Key West, Fla., 22.—Rev. T. Quinn, Piermont, N. Y., act.

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#### 1876.

JAN. 1.—Rev. P. Deayert, Napa, Cal., aet. 65.
22.—Rev. J. O'Leary, New York.
Rev. A. Venuta, Jersey City, aet. 52.
24.—Rev. C. Daly, Fayetteville, O.
FEB. 1.—Rev. Fr. Gallagher, Philadelphia, act. 32. 6.-Rev. A. Lamy, Manzano, N. M., aet. 29. Rev. C. A. Farrell, of Mamaroneck, N. Y., at Savannah, Fla., aet. 38. 7.—Rev. J. O'Neil, Savannah. 8.—Dom. Wolfgang Northman, O.S.B., Mier's Grove, Minn., aet. 33. 17.—Rev. T. O'Farrell, Brooklyn, L. I., aet. 58.
24.—F. I. Müller, C.SS.R., Balt., Md.
MAR. 2.—Rev. T. Quin, San Rafael, Cal., aet. 47.
11.—Rev. W. Beecham, Rome, N. Y., act. · 17—Rev. E. Kedney, Charleston, S. C., aet. 28. 23.— Rev. T. L. Rhatigan, Brooklyn, L. I., aet. 46.
Arr. 5.—Rev. Th. Halligan, Peoria, Ill., aet. 39.
24.—Rev. N. A. O'Brien, Boston, act. 58.
—Rev. A. Kreutzer, Middle Village,
Long Island, N. Y.
—Rev. J. Archer, St. Louis, Mo., act. 51. MAY 7.—Rev. — O'Shea, Lewiston, N. Y. 11.—Rev. A. L. Rosecrans, C.S.P., New York, aet. 27. 22.—Fr. T. E. Legonais, S.J., New York, aet. 84.

JUNE 7.—Rev. T. Maddock, of St. Patrick's, Clark Co., Mo., drowned near Warsaw, Ill.

JULY 2-8.—Rev. J. Contin, Vincennes, Ind.

7.—Rev. H. McCrossin, Philadelphia, aet. 63. Rev. Fr. A. A. Mullen, O.S.A., Andover, Mass., aet. 49.
9.—Rev. T. Boyce, New York, aet. 50.
Rev. M. Hart, New Haven, Conn., aet. 50. aet. 50.

12.—Rev. — Greenbauer, St. Francis's Seminary, Milwaukee, Wis.

14.—Rev. W A. Verboort, Hillsboro, Oregon, Archd, aet. 42.

17.—Rev. T. J. Cummings, Brookline, Mass., aet. 29. 20.—Rev. A. Feldhaus, Cincinnati, O., aet. 31. 21.—Rev. 1'. M. Doyle, Vandalia, Ill., aet. 45.

24.—Rev. N. R. Young, of Bellefontaine,
O., died near Washington, aet. 59.

—.—Rev. —— Gillen, West Attleborough, O., died near washington, act. 59.

—.—Rev. — Gillen, West Attleborough,
N. H., act. 46.

2.—Rev. J. F. Dalton, Newark, N. J.

13.—Rev. A. M. Grundner, O.S.B.V.M.,
Philadelphia, act. 54.

14.—Fr. Heribert, O.S.F., in Alton, Ill.,
Rev. B. Nagle, San Antonio, Texas.

23.—Rev. Ch. Barbier, Fort Jennings, O.,
act. 50. AUG. 2.act. 50. 26.—Rev. H Muers, Jefferson City, Mo,

aet. 38. 30.—Rev. W. E. Duffy, Portland, Conn.

#### DEATHS OF SISTERS.

#### 1875.

SEPT. 7.—Sr. Mary of the Presentation, San Francisco, Cal.

S. (?).—Sr. Licinia Mengler, Baltimore, aet. 49.

27.—Sr. M. Ignatius, Rochester, N. Y.
OCT. 3.—Sr. M. Borgia, O.M., New York, aet.

27.

5.—Sr. Mary of the G. S., New York, aet.

27.

11.—Sr. M. Alexis (Marg't Leo) of St.

OCT. 28.—Sr. Cecilia, S. H. of Mary, Washington, D. C., aet. 45.

31.—Sr. M. Leonarda, O.S.B., Newark, N. J., aet. 22.

Nov. 1.—Sister Hieronyma, Milwaukee, Wis., aet. 36.

2.—Sr. M. Laurence, N.D., Cincinnati, O., aet. 40.

9.—Sr. Mary of St. Elizabeth, S. Boston.

DEC. 5.—Sr. Christina, of Charity, Newark. aet. 23.

11.—Sr. M. Alexis (Marg't Leo) of St. Joseph, Buffalo, N. Y., aet. 19.

15.—Mother St. John, Chestnut Hill, Philadelphia, aet. 61.

18.—Sr. Norbertine, N.D., San José, Cal., aet. 77. 21.-Sr. Mary, N. D., New York, aet. 42.
24.—Sister Ignatia, O.M., Charleston, S. C., aet. 24.

5.—Sr. Christina, of Charity, Newark, N. J., aet. 26. 12.—Sr. Mary Angelina, O.S.B., Chicago, DEC. 111. Sr. M. Seraphim, H.C., Notre Dame, Ind., aet. 23. 27.—Sr. Lidwina of St. Joseph, St. Paul, Minn., aet. 20.

-.—Sr. Catherine of the G. S., Memphis,
Tenn.

#### 1876.

JAN. 16.—Sr. Raphael, O.M., St. Xavier's Conv.,
Beatty's, Pa.
17.—Sr. Rosina of Charity, Orange, N. J.
25.—Sr. Isabel, Santa Fe, N. M., aet. 37.
FEB. 6.—Sr. M. Sebastian, H. C., Michigan

APR. 10.—Sr. M. Apollonia of St. Joseph, Canadaigua, N. Y., aet. 21.
30.—Sr. Mary Rosalia of Notre Dame,
Philadelphia, Pa, aet. 23.
APR. 10.—Sr. Adelia of St. Joseph, Warrington, Beatty's, Pa.

17.—Sr. Rosina of Charity, Orange, N. J.
25.—Sr. Isabel, Santa Fe, N. M., aet. 37.
6.—Sr. M. Sebastian, H. C., Michigan City, Ind.

19.—Sr. M. Teresa, O.S.D., Washington, D. C., aet. 39.

5.—Sr. Eugenia (Harking) Nazareth, Bardstown, aet. 68.

7.—Sr. M. Ludwina of St. Joseph, Buffillo, N. Y., aet. 20.

13.—Sr. M. Arsenia, O.S.F., Trenton, N. J., aet. 33.

13.—Sr. Josephine of St. Joseph, Clevelland, O., aet. 21.

24.—Sr. Mary Vincentia of St. Joseph, Rochester, N. Y. MAR. 5-

Fla., aet. 30. 19.—Sr. Benedicta, Emmittsburgh, Md.; 63 years a sister.

24.—Sr. M. Borgia, Adrian, Mich.

2.—Sr. M. Teresa, V.B.V., Washington,
D. C., act. 54.

9.—Sr. Josephine, O.M., Patman Co.,
Conn., act. 32.

15.—Sr. Agnes of Charity, Baltimore.
13.—Sr. M. Stanislaus, O.S.F., Peckskill,
N. Y., act. 25.

—.—Sr. Mary Xavier, Brooklyn, L. L., acc. MAY

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MAY -.- Sr. M. Frances, V.B.V., Georgetown, | JULY 12.- Sr. Agnes of Charity, St. Louis, act. D. C., aet. 77; prof. 59.

June 1-4.—Sr. Alexis, O.M., Providence,
R. I. 2.-Sr. M. Tercsa, V.B.V., Baltimore, aet. 50. 15.—Sr. M. de' Ricci, O.S.D., Greenville, La., act. 24.

Sr. M. Emerentiana (Rose Sauve) of the Most H. Name, Portland, Oreg., aet. 36. July 1.—Marie Aimée de Jesus, H. C., Notre Dame, Ind., act. 22. 3.—Sr. Mary Alexander of Charity, Dubuque, Iowa, aet. 22.
7.—Sr. Gertrude, O.S.B., Johnstown, Pa., act. 24.

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38.

22.—Sr. Mary Magdalen of Charity,
B.V.M., Dubuque, Ia., aet. 30.

25.—Sr. Mary de Sales of Mercy, Rochester, N. Y., aet. 25.

—.—Sr. M. of the Angels, Carmelite, Baltimore, aet. 25. timore, aet. 25.

Aug. 6.—Sr. Mary Magdalen, St. Elizabeth's

Hospital, Boston, Mass., act. 27.

7.—Mother Pauline (Maher) of Mercy, Hartford, Conn., aet. 54. 28.—Sr. Mary Liguori (Kate Mulcahy), Conv. of Mercy, Hartford, Conn., aet. 27.

-.-Sr. Mary Veronica (Cagney), Conv. of Mercy, Charleston, aet. 80.

#### MISCELLANEOUS.

#### **187**5.

SEPT. —.—Sisters H. Cross opened a school in Salt Lake City, Utah.

Haycock, Pa., church robbed of chalices and alms-chest.

OCT. 11.—Died in Genoa, Italy, Rev. A. Penco, C.M., aet. 63, formerly (1840-54) missionary priest in the U. S.

DEC. 8—Portsmouth, Ark., convent of Sisters of Mercy burnt.

22.—Passaic, N. J., St. Nicholas's Church and parochial house burnt.

—.—Cross Village, Emmet Co., Wis., convent of Sisters of Mercy burnt.

31.—St. Bridget's, N. Y., alms-chest rifled.

#### 1876.

JAN. 20.—Our Lady of the Valley, Orange Co., N. J., church and school burnt. FEB. 2.—Woonsocket, A. I., French church blown down.

-Cohoes, N. Y., St. Bernard's steeple and chime blown down. 3.—Biddeford, Me., Catholic church, used for a school.

MAR. 1.—Las Vegas, N. M., Convent of Sisters of Loretto and parochial house burnt. IS.—Scranton, Pa., house of the Sisters of Charity burnt.

Apr. 16.—Dudley, Pa., church burnt to the ground.

29.—St. Mary's Church, Phila., robbed.

MAY 18.—Trenton, St. John's Church robbed of golden chalice, and alms-chest rifled.

MAY 26.—Cincinnati, O., Golden Jubilee of Archbishop John Baptist Purcell's ordination. onesdale, Pa., Catholic church. JUNE 17.—Honesdale, attempt to burn 20.—New Brighton, Pa., church, presbytery, and valuable library burnt.
28.—Riverside, N. J., school-house damaged by lightning.

JULY 2.—Youngstown, O., altar destroyed by fire. 3.—St. Joseph's Church, Fort Madison,
Iowa, destroyed by a tornado.

13.—Vestry of St. John's Cathedral,
Cleveland, robbed.

-.—Waukegan, Ill., church robbed.

-.—Northfield, Vt., church struck by
lightning, and burnt.

-.—Algiers, La., church destroyed by fire Aug. -.- Algiers, La., church destroyed by fire

#### SUMMARY OF THE ABOVE.

Churches begun, 37; Churches dedicated, 108; Priests ordained, 148; Priests died, 64; Sisters died, 56. This is as correct as it is possible to make it, dependent, as we are, on the imperfect records of the newspapers.

Saint Athanasius, the bishop, once invited an abbot to come to Alexandria. He accordingly went, together with several brother monks. While on the way thither, he met an actress gaudily dressed, and he wept bitterly. When asked why he did this, he replied: "My dear brethren, there are two reasons. One is, the destruction of this wretched woman, and the other is, that I am not so desirous of pleasing God as is this woman of pleasing wicked men."

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ST. MARY'S ACADEMIC INSTITUTE is about four miles west from Terre Haute, at a very short distance from the Indianapolis and St. Louis Railroad. The situation is healthy and pleasant; the grounds are ample and retired, presenting every inducement for physical exercise without exposure to passers-by; and the pupils may engage in the various sports which health and taste require, without danger of intrusion from abroad, or becoming themselves annoyers to others. The building is spacious, and is fitted up to afford every accommodation necessary and desirable for the health, comfort, and convenience of the young ladies in attendance. The Station House of St. Mary's belongs to the community, and is kept up at its expense. The keeper has orders to see that the trunks of the pupils are safely delivered at the Institute. The Scholastic year consists of two Sessions, each comprising a period of five months. The first session commences the first Monday of September and ends January 31; the second begins the 1st of February and terminates on the last Wednesday of June, with the exercises of a Commencement Day. Special care is taken of the health of the pupils, for which purpose the services of an eminent and experienced physician have been secured. The Scholastic course embraces three Departments, the Primary, the Intermediate, and the Senior; each Department has two Divisions. In this system are comprised all the studies that constitute a thorough and an accomplished education. Special attention is given to form the manners stitute a thorough and an accomplished education. Special attention is given to form the manners

stitute a thorough and an accomplished education. Special attention is given to form the manners and the deportment of the young ladies.

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# ACADEMY OF THE SACRED HEART,

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The plan of instruction in this Academy is the same as adopted in all institutions of the Sacred Heart. It is well adapted to impart to the mind a solid and refined scholarship, while every attention is paid to propriety of deportment and the cultivation of habits of personal neatness and order. For pupils who enter at the age of ten or eleven, and are regularly promoted, the course embraces about seven years, four of which are devoted to the acquisition of the fundamental and essential branches of a good English education. Grammar, Geography, Arithmetic, English and American History, Natural Philosophy, etc., are thoroughly taught in the classes of this department by competent teachers and according to the most approved methods. All letters written and received by the young ladies are subject to inspection. The annual vacation begins the first week in July and ends the first Wednesday in September; but pupils may be received at any time during the year.

Terms for Boarders: Board and Tuition, per annum, \$200. Washing, Piano, Vocal Music, Guitar, Harp, Drawing, Painting, Wax-Work, Latin and Modern Languages, form extra charges. No charge for instruction in the French Language.

# ACADEMY OF OUR LADY OF ANGELS,

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The beautiful situation of the city of Madison renders it a peculiarly favorable position for an educational establishment, while the spacious academic building affords every convenience requisite for the purpose to which it has been adapted. The education received by the young ladies is both useful and ornamental. The preceptresses spare no pains to ensure the true end of education—to lead youth into the paths of science and virtue. For particulars, address SISTER-SUPERIOR, ACADEMY OF OUR LADY OF ANGELS, MADISON, IND.

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St. Martin's, Brown County, Ohio.

To form young Ladies to virtue, ornament their minds with useful information, accustom them to early habits of order and economy, and to cultivate in them those qualities which render virtue both amiable and attractive, not only in the family circle but in society likewise, is the mission of the Ursuline Order in general: this shall be the object of the constant efforts of the community which now solicits a select patronage.

The pupils are always under the mild and efficient care of their instructresses.

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The course of instruction, commencing with the elements of education in English and

French, comprises all the branches taught in first-class institutions.

Those among the number of the Graduate Class who have attained any proficiency in French pursue their principal studies in that language.

Letters written or received by the young ladies are subject to inspection.

Semi-annual bulletins are transmitted to parents or guardians, informing them of the

conduct, proficiency, and health of their children or wards.

The boarders are required on Sundays and particular occasions to dress in uniform, viz.: in winter, a mazarine blue merino dress, and a black bonnet or hat with blue trimming to suit the dress; in summer, one pink lawn and one pink chintz, and a straw bonnet or hat trimmed with white. In neither uniform is any admixture of flowers or colors allowed.

Each young lady is to have one plain white dress, and (Catholics) two yards of mull muslin for a Communion veil; a sun bonnet or hat, and a winter hood; dressing-case, soap, brushes and combs, towels, etc.; two knives and forks, a table and tea-spoon, a tumbler or goblet, and six table napkins.

The Scholastic Year or Session comprises ten months, commencing on the First Monday in September and ending the last of June.

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Terms for Boarding.—Board and Tuition per annum, bed and bedding included, \$200. Piano and Vocal Music, Harp, Guitar, Drawing and Painting, Spanish, Washing, form extra charges. Each pupil must be provided with money to defray her expenses. For prospectus, address SISTERS OF NOTRE DAME, Reading, Ohio.

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Painting are charged according as each one is supplied with material.

Institution during the summer vacation will be charged \$3 a week board. Payments should be made in advance for each session. Pupils are not received a second year if they have unsettled accounts at the school, unless previous arrangements have been made. For prospectus and full particulars, address SISTERS OF PROVIDENCE, St. John's Academy, Indianapolis, Indiana.

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Two Sessions of Five Months each, the first beginning with September. and the second with February, constitute the scholastic year. No deduction will be made for absence during the session. A bulletin giving an account of deportment and progress of each pupil will be transmitted to the parents at the end of each session.

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# Academy of the Sisters of the Sacred Heart,

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The plan of education pursued in this Academy is that adopted in all the institutions directed by the Ladies of the Sacred Heart. For pupils who enter at the ages of ten and twelve, and who are regularly promoted, the course occupies about seven years, and embraces, besides the ordinary English branches, the Physical Sciences, Ancient and Modern History, Rhetoric and Logic, Philosophy, Mental and Moral, Book-keeping, Algebra, and Geometry. French, being the ordinary language of the Institution, forms no extra charges.

Difference of religion is no obstacle to admission, provided the young ladies are prepared to conform to the general regulations of the Academy. The annual vacation open, with the first week of July and closes with the first week of September. Pupils may, however, be admitted at any time during the year. From all applicants unexceptionable references will be required.

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TERMS—Per Session of Ten Months.—Board and Tuition, Washing and Mending, Bed and Bedding, Stationery, \$195. No extra charge for French, German, Vocal Music (in class), Plain and Fancy Work, and Tapestry in all its various branches. Piano, Harp, Guitar, Melodeon, Drawing and Painting, Latin, Dancing Lessons, Artificial Flowers, etc., form extra charges. Letters of enquiry must be addressed to MOTHER REGINA MATTINGLY, Superior of Mt. St. Vincent's Academy, Cincinnati, Ohio.

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